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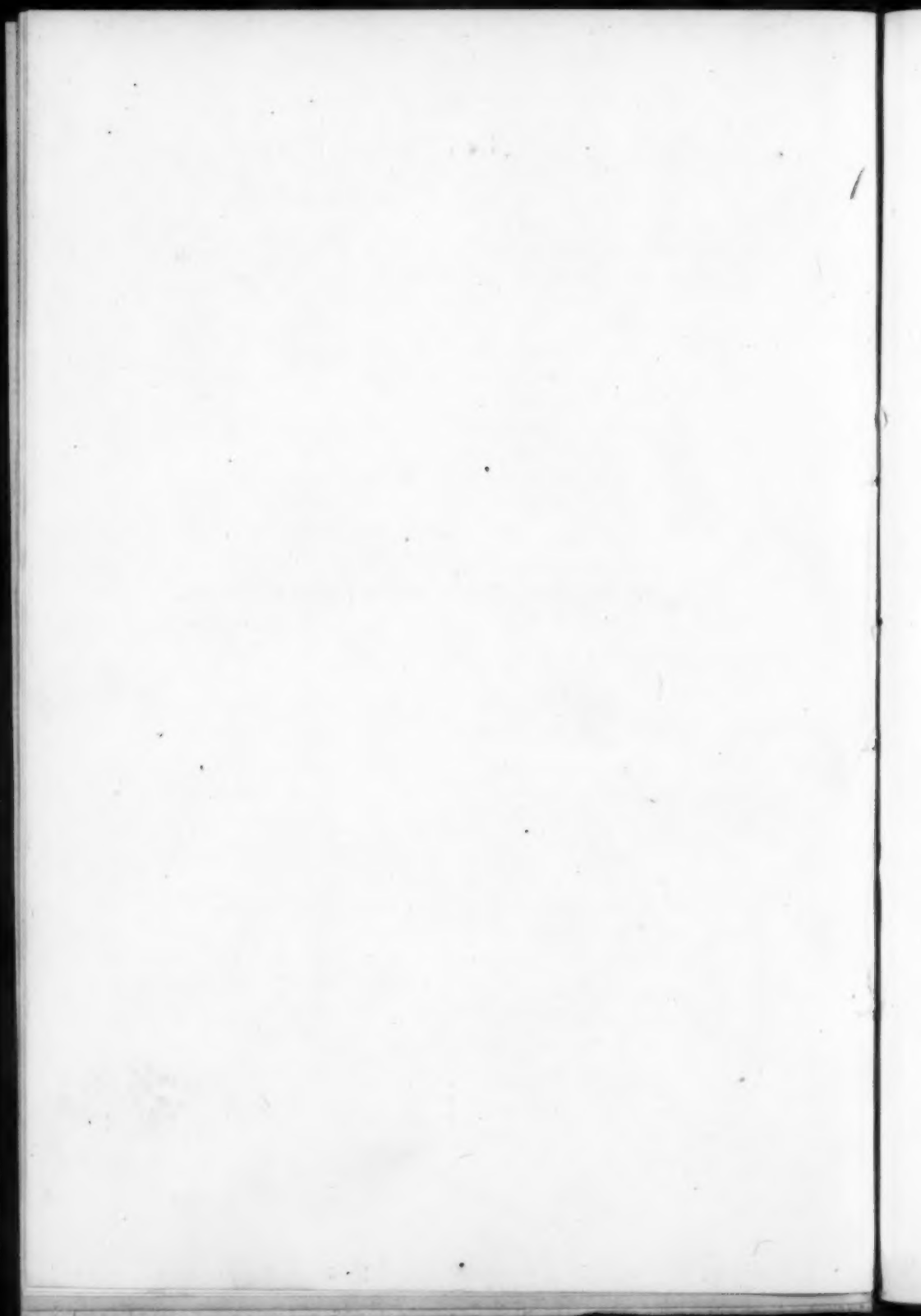
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THE REVIEW.

JANUARY, 1881.

ART. 1.—SANCTIFICATION *vs.* SOUL PURITY.

[CONTINUED FROM OCTOBER NUMBER.]

It is a necessity of the generally received theory of sanctification, that there should be progressive development and continuous action in *ἁγιασμος*.

We are told "*ἁγιασμος* is active in its significations. It denotes a process rather than a result." That is, there is continuous activity in this noun—it is both a noun and a verb whose action is not spent in the long years of this life.

This is plain : If *hagiasmos* be only a noun ; if it be only the name of an act, then there is no progress, and the ordinary theory of sanctification is thrice dead, and plucked up by the roots. I now propose to demonstrate that it is not active in its signification ; that is, not a continuous process.

In addition to the argument of my former articles, I submit the following, from the nature of abstract and verbal nouns which, in my conception, is most conclusive.

Abstract is defined, "Separated from all other subjects or objects ; and not to be *altered by time or circumstances*. Abstract terms signify the mode, or quality of a being without regard to the subject in which it is, as whiteness, roundness, length, breadth, wisdom, morality, life, death."—*Worcester*.

In other words, they express the *name* of a finished action ; or of an unalterable state or condition ; or of an unchangeable quality, without any reference to the agents, by which, or the action from which, they received their names, condition, or quality. Their activity has ceased ; the process is finished. They are simply *names*, nothing more, and cannot

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be affected by anything that has preceded or may succeed them. Change their quality, or state, and you destroy them. Abstract nouns are formed in all languages in accordance with certain rules, either by certain changes in the body of the word, or by derivation from certain verbal forms; or by the addition of certain terminations to the radical stem of their primitives.

In the Hebrew, they are formed from the infinitive form of the verb, and sometimes from the participial form, and the middle vowel generally designates them as abstracts. The Greek, Latin, and English form them by the addition of certain terminations; which are for the Greek, *αις* *ια* *α*, *η*, *ος*, *τος*, *συνη* and *μος*, etc.; for the Latin they are, *tas*, *itas*, *etas*; *tuo*, *itue*, *itudo*, *ia*, *itia*, and *io*; the English has a variety of terminations, some of which are *dom*, as wisdom, *hood*, as manhood, *ness*, as blackness, *ion*, as creation, and a number of others.

In the Hebrew, nearly all nouns are abstracts. Gesenius says, "As to signification, it follows from the nature of the case, that nouns which have the form of infinitives regularly, denote the action, or state, with other closely related ideas, (such as the place of the action,) and are therefore mostly abstracts. These Hebrew nouns are abstracts, and whatever the signification may be of any one, the action, state, condition, or quality is fixed, and beyond the power of time or circumstances to alter. The Hebrew noun translated sanctification or holiness, etc., is an abstract, whatever be the middle vowel, or form from which it is derived."

God is denominated the *Kadash*—the Holy One of Israel. Angels are also *Kadash*—the holy ones. Christians and pious worshippers are *Kadash*. The sanctuary is *Kedesh*—the holy place. It is an abstract noun in any form, and of whatever it be the name, its action is finished, its state permanent, its quality unalterable. This is seen in the illustrations above given—the holiness of God, and of angels, and the sanctuary are fixed; and there can be no progress. So of all the objects that have this name applied to them. If the rule is true in these cases, is it not in all? In the hundreds of applications of this substantive, or adjective, to in-

animate and irrational objects, it must be admitted that the word denotes a fixed quality or state. Why does not the law hold good in its applications to men and peoples? If there be an exception in the application of this abstract noun to any subject, it devolves upon those who claim that "it is active, and denotes a process rather than a result," to produce it; and if they cannot demonstrate that it does form an exception (in some given case), beyond a reasonable doubt, then the process theory is based on an assertion, and is contrary to the law of abstract nouns.

Gesenius, who lays down the rule in Hebrew, specially mentions *Kadash*, in its different forms, whether derived from participle or infinitive, or with whatever middle vowel, as an example under the rule. He must consistently, with his own rule and specially cited illustrations, understand its action as finished, its state permanent, and its quality unalterable. Hence, to denote the character of the *devotees* of Astarte in the estimation of the people, he applies the noun *Kadash* to prostitutes, not meaning that they are pure, but that the people held them as sacred—holy. It is not the *verb*, to make so, but the abstract noun denoting character, as any one who understands but little of Hebrew well knows. The character gave the name and the name was applied not to an individual, but to a class; thus making it an unalterable abstract.

Under the same rule he defines *Kodesh*, holiness—sanctity. All admit that sanctity is an abstract—there is no activity or process implied in sanctity—yet, it is the explanatory term annexed to holiness, evidently proving that it is an abstract, in his estimation, and under the law of the language, as he understands it. Thus does this distinguished Hebrew scholar destroy the process theory of sanctification. On the rock of abstract nouns the bark is wrecked.

The acknowledged equivalents of *Kadash*, and its derived forms, are *ἅγιος*, *ἁγιάζειν*, and *ἁγιασμός*, in the Greek, and *sanctus*, *sanctifico*, *sanctificatio*, etc., in the Latin. I now propose to apply the law of abstracts to some of the great facts and doctrines of Revelation.

1st. The great and completed act of creation. Hebrew, *Beriah*; Greek, *τε-σις*; Latin, *creat-io*; English, *creat-ion*.

Here we have in the Hebrew middle pattahh, the termination *sis* in the Greek, *io* in the Latin, and *ion* in the English, all bearing testimony to the completion of the great act of creation—something already done; a deed which is named after the exercise of the creative energy had ceased its force. The law of abstracts reigns in this fact.

2d. The great fact and doctrine of redemption by the life and death of Christ. Hebrew, *geaull-ah*; Greek, *apolutro-sis*; Latin, *redempt-io*; English, *redempt-ion*. Again the middle pattahh of the Hebrew, the termination *sis* of the Greek, *io* of the Latin, *ion* of the English, all in strict conformity to the law of abstracts. I understand our theology to teach the redemption wrought by Christ, needs no finishing process. With his latest breath, its author and finisher shouted on the cross, "it is finished." (Heb. ix. 12.) The Hellenist Paul says, "by his own blood, he entered in once for all into the holy place, *having obtained eternal redemption for us.*" Paul evidently considered it a complete act, admitting no active signification; a result and not a process.

3d. The precious and cardinal fact and doctrine of adoption. Greek, *whyothe-sia*; Latin, *adopt-io*; English, *adopt-ion*. All under the rule—*sia* of the Greek, *io* of the Latin, and *ion* of the English. Is adoption a gradual work, or an act, a process, or a perfected deed? Do we grow and develop into sonship, or is it a permanent and unalterable state or relation? I understand our theology to teach that it is an abiding relation. "An act of God's free grace whereby we are received into the number, and have a right to all the privileges of sons of God."

4th. Righteousness, or Pauline justification. Hebrew, *tsedek*; Greek, *dikaio-sune*; Latin, *justificat-io*; English, *justificat-ion*. Here again middle seghol, *sune*, *io* and *ion*, for their respective languages. All in strict subordination to the law of abstracts. Do Cumberland Presbyterians teach that justification is active in its signification, and denotes a process rather than a result? or that it is a judicial act, *a porte dei*, and perfected once for all? I understand the latter from our Confession of Faith. "Justification is an act of God's free grace wherein he pardoneth all our sins and ac-

cepteth us as righteous in his sight." Mark, not a process, but an *act*—a single act.

5th. The New Testament word, Regeneration—represented by the circumcision of the heart, and the new heart of the Old Testament. Greek, *palingenē-sia*; Latin, *regenerat-io*; English, *regenerat-ion*. Sia, io, and ion, all under this rule of abstracts. Is regeneration a life work? a process not to be completed until death? or is it an instantaneous act performed by the Holy Spirit in the heart of the penitent and trusting sinner? Has it an active signification? or is it the name of a perfected act? Is it a result, or a process? I would quote the Confession of Faith to define it, but can find no chapter in it, or any question or answer in the catechism on the subject. I suppose it is absorbed in sanctification.

6th. Christ our wisdom. Greek, *Soph-ia*; Latin, *sapient-ia*; English, *wisd-om*. I presume none will deny the law in this word.

7th. Sanctification. Hebrew, *kadesh*; Greek, *hagias-mos*; Latin, *sanctificat-io*; English, *sanctificat-ion*, or holi-ness. Middle seghol for the Hebrew, mos for the Greek, io for the Latin, and ion, or ness, for the English, all possessing the termination of abstracts, all formed in strict accordance with the law. They must have the signification of abstracts; unless in this case, they constitute exceptions. But if so, designate the law, place in grammar or lexicon. You are bound to do so, or your process, your active signification, is lost. I deny that in this case the law is suspended. You affirm that it is: the burden of proof is upon you. The law prevails in these words, as in all the rest, and no grammar or lexicon will be found denying this rule. This issue cannot be avoided. The law is plain and positive. 1 Cor. i. 30. "Who of God is made unto us, wisdom and righteousness, and sanctification and redemption." In this glorious quartet, three are acknowledged and unquestioned abstract names, denoting unalterable states, conditions, or qualities and facts. The fourth possesses all the characteristics of an abstract noun, conforms to the law of abstracts in its formation in four different languages—is found classed with abstracts.

Again, "is made unto us," not an individual, but a *class* of persons, fixing still more strongly its abstract character. Again, "is made" (*γεννηθη*) expressing that which is customary in the case of all believers; the class, passive voice, signifying not action, but the *effect* of an action, a past action. Lange translates, "Was made unto us." When, if not when we believed? Did he not then become our wisdom, our righteousness, our redemption? Why not then at the same time become our sanctification? Paul, the skilled and accomplished Hellenist, does not intimate a distinction. If *ἀγασμος* be an abstract in this place, it must be in all cases. There is no activity, no process in the word either in this scripture nor by the laws of language. It is a theological invention to save a theory; an invention that rigid criticism will demonstrate to be worthless. Lange and his translator and annotator, Dr. Schaff, admit that it denotes a fixed quality or state in this passage, and confess that this is the *prevailing usage* in the New Testament. This is a New Testament word, and the prevailing usage in the New Testament governs its nature and signification, for it is scarcely, if ever, found in any other book. What is to fix the nature and signification if not prevailing usage?

They say, "This *ἀγασμος*, holiness, may be regarded either as progressive sanctification (by what law, I ask?) or as a fixed quality, sanctity. The latter is the prevailing usage in the New Testament. See Romans vi. 19-22. 1 Thess. iv. 3-7. 1 Tim. ii. 15. Heb. xii. 14 etc. It is to be so taken here." That is, the noun is abstract, and denotes as its Latin equivalent *sanctitas*, a fixed and unalterable quality, "sanctity." This is further evident from the reference cited. In Romans it is translated holiness; in Thessalonians, twice sanctification and once holiness; in Timothy, holiness; in Hebrews, holiness. It is admitted by these eminent scholars and commentators to be an abstract, denoting a fixed quality, in eight places out of ten, the whole number of times it occurs in the New Testament, whether translated holiness or sanctification. Whatever sanctification or holiness may be, they admit that eight times out of ten it denotes a fixed and unalterable state or quality. They deny

that in eight places out of ten "it is active, and denotes a process rather than a result." Yet these men are advocates of the ordinary theory of sanctification. Now, if in eight cases out of ten it is an abstract noun, and denotes a fixed and unalterable quality, or state, is not the presumption strong that it follows the same law in the two remaining places? To rebut this presumption, must not the proof be strong, clear, and unquestionable that it has an active signification, and denotes a process rather than a result? Is not the demand imperative upon those who advocate the ordinary theory, to show and demonstrate "beyond a reasonable doubt," that in the two remaining places it has an "active signification and denotes a process?" They must do this or else abandon the progressive theory. The same line of argument is applicable to sanctification, and an appeal to the classics and the vulgate would establish the same law of abstract nouns. Now, if the law prevails in the original terms it must also in the English derivative, sanctification or holiness, and must have the same fixedness of signification, state or quality; that is, unalterable by time or circumstances. Does not consecration then meet the exigencies of the case? The consecration, or sanctification, of the Son by the Father, was unalterable, though he prayed "if it be possible let this cup pass from me." The self-consecration of the Son to the work of redemption was unalterable, "nevertheless, not my will but thine be done." The consecration of every penitent and believing sinner is unalterable by time or circumstances, for it is made for all time and eternity. It is a finality. The execution of his vow of consecration is another thing and belongs not to consecration, but to growth in grace. Again, sanctification is a noun, or name. It is the name of something, whatever it be. The term Rose, is the name of a class of plants. It is not active, does not denote a process. The name has no power, no innate force to change itself or carry on a process. Its qualities are fixed and permanent. Sanctification is simply a name, and must abide by the same law. The English dictionaries recognize this law, and are governed by it in the main, even in this word sanctification. Worcester gives four definitions; three

out of the four conform to the law of abstracts, as I now propose to demonstrate.

1st. "Sanctification is the *act* of sanctifying or purifying."

2d. "The *act* of consecrating or setting apart to a sacred end or office. Consecration."

3d. "The *state* of being sanctified or made holy."

Observe that in the three it is "*the act*, or state;" a single and particular *act*. One act, and that rendered definite by the article; not a *process*, but the name of something *done*. Our dictionaries define "act" as follows:

"An act is something done; a deed; *an effect of power exerted*. Act and deed are both used to denote the thing that is *done*: as an act of parliament; a statute."

A statute has no inherent power to carry on a process, or to execute self. I slay a man. I am arrested for murder, tried for the act of murder, condemned and executed for the single act of murder; not that I am continuing to murder, or still carrying on a process of murder; the deed—the one act—is completed. The witnesses deposed that they saw me in the very act of murdering, that the man was verily killed, and needed no further killing.

The Scriptures define act or deed as a single thing already done, completed. John VIII, 4. "This woman was taken in adultery, *in the very act*." No matter what her previous character may have been, whether fair or foul. Here it is a single act, isolated from all other questions, with which she is charged; its name is adultery, and neither time nor circumstances can change or alter the nature of that act or deed.

Gen. XLIV. 15. "What deed is *this* ye have done." The particular *act*, the carrying off of Joseph's cup, and for which they are on trial. 1 Cor. v. 2, 3. "He that hath done *this deed*." A particular crime committed; "hath done." Quotations might be multiplied, but it is unnecessary.

Now, Worcester tells us, sanctification is the *act* of sanctifying or purifying. It is therefore the name, not of a future process, but of a finished action. And no matter what that may be, it is completed. Is sanctification the act of making internally and externally pure and sinless? It is done; completed. Is it the destruction of all tendency to evil? entire

freedom from all necessity for war against lust, etc.?" It is achieved. But this is contrary to most advanced Christian experience and common sense, and antagonistic to God's word, therefore the ordinary theory must be false. Does it qualify the soul for admission into heaven and the enjoyment of its services? It is possessed by the believer as "the effect of a single exertion of power, and must be instantaneous, for it is a single act, a single exercise of recreative energy by the divine and all perfecting spirit. There is neither necessity nor room for continuous action. The ordinary theory is wrecked by either Scylla or Charybdis. Consecration simply and purely is the *media via*.

The same line of argument is applicable to the second definition, "the act of consecrating—consecration." The latter is the name of the act of consecrating. Do Cumberland Presbyterians believe that consecration is an incomplete process or a final submission of the entire man to the will and service of God? And if consecration is a single, finished act, a deed, why reverse the law of language in the term sanctification, and let it rule in consecration?

"The *state* of being holy." State means the circumstances and conditions under which a thing exists. There is fixedness in its very conception. It has no inherent power to change itself, or carry on a process. We speak of the state of man after the fall, and the state of man after the exercise of a living faith in Christ. In our theology I understand these conditions to be fixed. Then this state is not something to be attained, but is already obtained by the believer. "Sanctification is the *state of being* holy." Says our Lexicographer: "The sanctified *lives*, has his being, in a state of holiness."

The fourth definition given by Worcester, is: "Progressive conformity of the heart and life to the will of God."—Hook.

1. The law of abstracts governs the three first definitions, but this is in defiance of that law. I challenge the production of any rule for the change.

2. The Lexicographer contradicts himself. In the three first he has defined it to be the act of sanctifying, purifying;

the act of consecrating; the state of being holy. And, act and state he has defined to be single, a deed; mode of being; something already done; a state already attained. In three it is a completed act, in the fourth it is a process; in three it is an abstract, in the fourth it is not. There is no law of language authorizing this change, neither of profane literature nor sacred. But whence this contradiction of himself and defiance of linguistic law? It is easily accounted for. The name Hook, appended to the definition, explains the source of the error. My name is appended to a certain statement, that means this is my statement, and I am responsible therefor and no one else. So Worcester throws off the responsibility for this last definition upon Hook, as much as to say, this is not mine, but Hook's definition. But suppose he means to adopt it as his own (of which there is no evidence), it is still easily explained.

Lexicon makers are guided in the spelling, pronunciation, and definition of words by the common usage of the writers and speakers in their respective languages. Gesenius was governed by Hebrew and Bible usage in his definition of *kadash* and *cholal*, of *barar*, *tamar*, *nakah*, *rakah*, and *tamea*. So were Liddell and Scott in those attached to the several Greek terms heretofore discussed. So Leverett and others in the Latin. The English lexicographers are influenced by the same authority. No one man is learned in all literature, art, and science. He must derive a good deal of information from those who have made some particular study a specialty. For medical terms the lexicographer consults medical authors, for law terms, the law books and lawyers, and for scientific terms and those of art, he consults their respective authors. The same is true of theology. Were he to give only the proper definition of terms, in accordance with the great laws of language, his work would be unsatisfactory to a large class of his patrons; hence after recognizing the law of abstracts in this word in three definitions, Worcester gives the fourth in conflict with the former and in violation of the law of abstracts. Why? Because he finds the word used to denote a process by a large class of theological writers, at the same time he is particular to give his authority for so

doing. Hook was an advocate of the progressive theory, hence, by the same authority, the future lexicographer may have "*ἀγασμος*—sanctification, purity of heart and life," a definition not now found in Liddell and Scott (one of the most recent and authoritative lexicons). That the laws of language and the usage of the sacred writers do not authorize this definition, I have shown; yea, by learned and critical scholars who endorse the progressive theory, it is confessed and clearly stated that the prevailing usage of the New Testament is against it, "in eight places out of ten in the New Testament."

Now, which shall govern? As an illustration. Worcester defines a leading theological term thus: Predestination, "The act of predestinating; the doctrine or belief that God has from all eternity decreed whatsoever comes to pass." The definition comprises two parts. 1st. The statement of a fact *as an act*—this act having taken place in eternity past, therefore completed, and predestination as a fact is an abstract. 2d. The name of a doctrine, also an abstract. Now, must I receive this definition as true? Predestination is the name of a finished action in my Bible, and if this definition is infallibly true, then Cumberland Presbyterians are teaching in antagonism to the Bible. I must therefore appeal to higher authority than Worcester, viz., the laws of language and the Bible usage of the term.

Again, to the word elect. Here again I find a conflict in the dictionary and Bible usage. Which am I to believe, my Bible or the dictionary? Am I not allowed to show whence he derives these definitions? If so, the way is clear, and I can hold on to my Bible and reject his authority. What was his authority for the definition of these two words? The Westminster Confession of Faith and catechism, and Calvinistic writers—uninspired books and men. Now, if I am at liberty to go behind the dictionary to the laws of language and Bible usage in these words for a correct definition and understanding, why may I not be allowed to do the same in the use of the term sanctification? Why cannot I show the authority for this fourth definition? Worcester has done so. The authority for this fourth defi-

nition is from a human source—the Westminster Confession and theological writers of the progressive theory. I reject this authority, and accept “God’s word” as the only infallible rule of faith and practice. I now appeal to the laws of language. The authority of Worcester in three definitions is antagonistic to Hook. Thus the more I study the unerring Word the more I have to unlearn what I have been wrongly taught. I cannot find any progressive and life-long work in sanctification, but I do find it in growth in grace. I can see no necessity for any such process, even taking sanctification to mean perfected internal purity. Is not regeneration, though so unhonored in our Confession of Faith, a work of cleansing, of purifying? How long does it take the Holy Spirit to perform that in the willing, consecrated, and believing heart? Is not that a finished and perfected work instantaneously performed? Could not the same divine agent perfect the work of sanctification as quickly? Certainly every regenerated soul is most willing and anxious to be free from all sin, or tendency to sin. Why not, then, perform it instantly, even in the sense of perfected purity? You say it cannot be jointly done by God and man; that God must do it in the instant of dying. Why not perfect that work in regeneration? Is not the agency of the creature consulted in the one as in the other? Why, then, wait until death, or after? In my conception, the self-styled holiness people are more consistent than the progressive theorists who shrink back from the logical conclusions from their premises. To sustain the ordinary theory philology has been tortured, the fundamental laws of language crucified, rhetoric despised, logic discarded, Christian experience ignored, the cardinal doctrines of redemption dwarfed, Bible usage perverted, man exalted and Christ humiliated, human pride fostered until it speaks great, swollen words of vanity. Faith, the one God-given condition of salvation, through Christ, is partially set aside and other conditions imposed, all in a blind following of human authority.

5th. The progressive theory of sanctification is antagonistic to the Pauline doctrine of justification by faith only.

Unbelief was the sin which separated and diverted man

from God. By faith he is to be reunited and reconciled to God. Unbelief entailed deprivation of moral purity and spiritual life. Faith in Christ is the condition of their restoration. Unbelief wrought enmity in the heart to God and rebellion against his authority. By faith, peace is to be restored and allegiance resumed. Unbelief degraded the crowned king of the earth, and drove him a ragged and penniless exile from paradise. By faith his crown, sceptre, royal robes and dominion are restored. Unbelief deprived him of innocency, the image of God, purity, and dominion over his animal nature. By faith the *pneuma* regains in the obedience of Christ all it had lost in the disobedience of Adam. Says a venerable and deeply loved author: "Faith places us spiritually in Christ, and in Christ we are accepted; in consequence of what he has done and suffered we are justified. The relation may be represented by the altar and the sacrifice. Christ is the altar that sanctifies every offering. We are ourselves the offering; we are the living sacrifices. Faith is the act or exercise in which we place ourselves upon the altar. Upon the altar we are accepted, justified, saved." I believe this grand truth and beautiful conception. I rest my soul upon it, and find great peace and fullness of joy. But I cannot harmonize it with the demands of and conditions imposed by the theory of progressive sanctification.

The beauty, truth and force of the above quotation will be more evident from a careful study. "Faith is the *act*, or *exercise*, by which we lay ourselves on the altar." Now, single, the only act, the completed exercise. By that act, we living sacrifices, consecrate ourselves as a whole burnt offering; the sacrifice is imperfect, but the "altar sanctifieth the offering," and by virtue of this sanctification the Father "accepts, justifies, and saves." Not for anything we have done or can do, but for what his Son has done and suffered. But this theory enters its dissent, saying: "True you are accepted and justified, but not saved, and never will be without me. Faith is not the only condition of salvation; you are not only to place yourself on the altar, but also to become free from all sin, as pure as the service in heaven, with all tendency to sin destroyed, or you will not, cannot be saved.

I lock and unlock the door of heaven; yea, I am the door; you must be sanctified," But does not the altar sanctify the offering? "Has not Christ been made unto me wisdom, and righteousness, and sanctification, and redemption?" "Yes, partially; but unless you become sinless in your whole being—spirit, soul, and body—you cannot enter heaven," "for nothing unclean can enter the New Jerusalem." But do they not sing in heaven, "He hath washed us from our sins in his own blood," and have I not been washed? "Yes; but you must also wash yourself."

The same honored author says: "Believers by the atonement have acquired a title to all they lost in the first Adam, as well as by their personal transgressions. They are thereby placed in the same condition as if they had never fallen." This theory says your title is regular; your deed, with the broad seal of the Holy Ghost, is properly filed and registered in the Lamb's book of life. But title and possession are different things. "But my possession is guaranteed by the Divine Redeemer." "He that believeth on me though he were dead, yet shall he live; and whosoever liveth and believeth on me shall never die." Paul says: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." Why, Paul? "For the law of the spirit of life in Christ Jesus *hath* made me free from the law of sin and death."

1. *Now* in Christ. 2. Do not walk after the carnal mind. 3. *Now* walk after the spirit. 4. There is *now* no condemnation. 5. *Now* free from the law of sin and death. But Paul most emphatically declares that he was not perfect, and that there was still a warfare going on in him against the tendency to sin. He felt sure that there was a crown of righteousness laid up for him; that no charge could or would be brought against him, having not his own righteousness, but that of faith. He felt certain of salvation, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus." Not so fast, Paul. There is one very important

thing yet "*to come*," sanctification; without that, notwithstanding all your boasted confidence, you will be lost. The perversionists, or self-styled holiness people, are consistent when they exclude a regenerated and justified, but unsanctified, soul from heaven. The ordinary theorist cannot consistently admit it without it; yet he says it is not attainable in this life by the joint agency of God and man, hence the fiction of its attainment or bestowment in death.

This theory dwarfs regeneration, if it does not absorb it. The same honored author says: "Before man fell all his tendencies were holy, he was pure and upright." "In Christ he is restored to all he lost in Adam." But when and where, if not in regeneration? Bloomfield says: "The word *palin-genesia* means entire renovation and reformation." *Palin*, the first part of the compound, means back, backward. Born back is the idea, or "another," from the beginning. But born back to what? To his state before the fall. Dr. Schaff says: "Regeneration is the glorification of pure, natural birth, as it would have been in paradise." Dr. Dwight says: "In regeneration the very same thing is done by the Spirit of God for the soul which was done for Adam by the same divine agent at his creation. Those who are the subjects of it are said to be made clean, pure, holy, to have a new heart, to be created anew." Did Adam, before the fall, need any further process to make him perfectly pure and qualify him for paradise and the society of God? Dr. Beard says: "Our first parents, had they not sinned, would have grown in grace; their primitive holiness would have been more fully developed. They would not, however, have received sanctification because they were already free from sin." Now, if man in regeneration is made as Adam was ere the fall, and Adam needed no further process to make him pure, how is it that the regenerated sinner needs a further process? If Adam would only have grown in grace, or developed his internal purity, why cannot the regenerated man grow in grace or develop this purity restored? Why cannot the same facts and necessities apply to both? Again, Dr. Schaff says: "Regeneration is the fundamental *condition of seeing* and entering the kingdom of heaven." Lange says: "Holiness

is not the *condition* of *seeing* the Lord, but the *result*." It, in other words, is an abstract noun, and denotes a result and not a process.

But sanctification, as ordinarily understood, dwarfs this great doctrine. It, and effectual calling, absorb it so completely in our Confession of Faith and Catechism, that the word itself does not even appear in all the book.

This theory, in its imperious demands for progress, excludes at least four-fifths of the race from heaven. More than one-half the race die in infancy; some are idiots; some die just after regeneration; scarcely one out of every hundred adults on the globe ever come to Christ. "Narrow is the way and straight the gate that leadeth to life, and few there be that find it, but broad is the road and wide is the gate that leadeth to destruction and many go in thereat."

Our Confession teaches that infants, dying in infancy, and idiots, are saved. But what progress can these classes make? How can they, according to this theory, be saved? Are they exceptions to your imperative rule? How do you know? what declaration have you in God's word positive and plain? for the exceptions to all rules must be clear and plain. Reason, hopes, desires, instincts and affection will not meet the case; we must have God's word for it. But if they are exceptions—if progress is dispensed with in these cases and the work is cut short in righteousness—consummated in an instant—what becomes of the law of progress? If it be dispensed with in at least four-fifths of all who enter heaven, why not in all? Why hold the rule for such a small minority? What becomes of the dying man who trusts in Christ and is justified and regenerated, and then departs? Where is progress in his case? Ah, here comes in another wonderful invention to save this theory. The work is cut short in righteousness, is matured in an instant. How do you know? What saith God's word? Philosophy will not do in a matter of such vital importance. But if "matured in an instant," what is the object? As soon as the believing soul dies he is with Christ, and that is salvation. Is it to qualify him for the service and enjoyment of heaven? He was qualified in regeneration, for he was made as pure and

holy as Adam was ere he fell, and Adam needed no further purification, being already free from sin. Does he need it to deliver him from all the evil propensities of the animal nature? Why, with the body they perished. Does he need it for the development of his purified nature? Can he not grow in grace and develop through increasing ages in heaven, as Adam would have done? Again, that which can be dispensed with in all the cases enumerated, cannot be an essential condition of salvation; this is axiomatic.

Again, if the work be "matured in an instant," it must be instantaneous in all these cases. What is it then but regeneration, or a second regeneration in all these instances? The self-styled holiness people are again consistent when they demand a second regeneration, and the progressive theorist is inconsistent. Christ said ye must be born back again before ye can enter the kingdom of heaven, but gave no intimation of being born back twice. Does it take one regeneration to get into Christ, and a second regeneration to get into heaven? Verily, the demands of this theory make two necessary.

This theory places obedience on a false basis. Obedience upon this theory is, in part at least, a condition of salvation, and entrance into heaven is the result of obedience. This is an attempt to put new wine into old bottles. It is a partial return, at least, to justification by works; its tendency is to cultivate self-righteousness and spiritual pride, and, logically pursued, ultimates in the self-laudations and proud boastings of those who say, "I am free from sin; I am holier than thou." Faith is the tree and obedience the fruit. The purified heart is the fountain, and obedience is the stream. Dr. Beard says: "Their obedience and devotion are the offspring of love, and their love is the offspring of faith." A greater than he said, "If ye love me keep my comandments." The renewed heart does not accept of obedience as a condition of salvation, but as the evidence of its renewal and love. The man in Christ does not obey to earn an admission fee into heaven, but because he loves his Redeemer. But if perfected, personal obedience be a condition of personal salvation, then it is indispensible in all cases. It can only be

found in the Lord, our righteousness. It is therefore conferred by the sovereign grace of God in Christ, and is one of the blessings of the atonement secured to the believer. It is hard for human pride to give up all merit in self, to renounce all self-righteousness as filthy rags.

Oh, to be nothing, nothing,
Only to lie at his feet,
A broken and empty vessel
For the Master's use made meet ;
Emptied that he might fill me,
As forth to his service I go,
Broken, that so unhindered
His life through me might flow.
Oh, to be nothing, nothing,
Painful the humbling may be,
Yet low in the dust I'd lay me
That the world might my Saviour see.

This great theological sponge absorbs wholly the doctrine of growth in grace. For an able exposition of this cardinal doctrine, I refer the reader to Dr. Beard's lectures, third series. I quote briefly: "By a growth in grace we are to understand an improvement in spiritual character, a fuller development of all the holy exercises and affections which belong to Christian experience. Growth in grace implies development and *progress* in every thing which constitutes Christian character; furthermore to improve ourselves in those spiritual exercises which are the legitimate development of the new life." What, then, is sanctification? There is development and progress forever in growth in grace. What, then, is the office of sanctification? According to the progressive theory, does it not cover the same ground? Thus this great absorbant partly takes in justification, swallows regeneration, but still is not full. It must also drink up growth in grace. Verily, the less absorbs the greater, for by the theory, after death, sanctification's work having made us perfectly pure, will be no more, but growth in grace will go on forever. But when sanctification completes its work, what room will there be for further growth and development? The ordinary theory of sanctification disarranges the whole system of redemption, produces inexplicable confusion and

discord among its distinctive and cardinal doctrines, is pregnant with contradictions, bad philosophy and worse theology. It detracts from the full and perfect work of Christ, and divides the honors of salvation between him and the sinner. But the theory of consecration with its consequent judicial holiness, accompanied by regeneration and followed by growth in grace, harmonizes with all the facts and doctrines of the cross, gives to each its legitimate sphere, and it does not intrude upon the domain of any nor usurp its prerogatives, establishes moral purity—purity of heart and of life—upon a higher and a scriptural basis, renders to God all the glory and gives man the benefits of the great salvation; makes faith the hand to receive the fullness of blessing arising from union with Christ. Faith enlightens, because he is the light of the world, who is made unto us wisdom; justifies, because he is the Lord our righteousness; sanctifies, because he is our sanctification; secures complete and final redemption by the appropriation of the victor over sin, death, and the grave. Faith makes the believer complete in Christ, who cannot be divided in the benefits accruing from union with him. We cannot have him for our wisdom, or righteousness, without at the same time having him for our sanctification and redemption. The lack of any one of these benefits proves the absence of all. Christ is a perfect whole, and, to be accepted at all, he must be accepted as a whole—a complete saviour or none at all. This theory is the *media via* upon which all the conflicting views that have existed in our own and in the church at large. It is the key to explain every passage with its connections in which the terms sanctification and holiness occur. Easily, logically, and consistently every one can be explained in harmony with the great laws of language, Bible usage, and correct exegesis.

That this theory is opposed to the current of human authority, I know full well. It is in conflict with opinions formerly entertained by myself, and opinions which I received without investigation from our text books in theology. In the last seven years my surroundings have been of such a nature as to compel me to investigate this subject. Shrewd and intelligent men pressed me home with the in-

consistencies and contradictions of the usual theory. My position as a minister of the Gospel, and my conscience as an honest Christian, demanded an investigation. I confess that I hoped by this investigation to establish the old theory, but I had not proceeded far before I found it indefensible. What then? Must I go into the camps of the people that I believed abused the doctrine? Not without thorough investigation, and if the truth lead me there, I will follow. The foregoing theory is the result. There is no medium ground. It is either this theory of consecration and declarative holiness, or that of the fanatics or self-styled holiness people.

Human authority is fallible. The opinions of even good and great men have not always been correct. The history of theology demonstrates that for ages the human mind ran in certain channels until it was startled and excited to investigation. Then former opinions often yielded, old interpretations of God's word were abandoned and the mind started on a new course of study. The united voice of the theologians was against the Copernican system of the universe, yet they were wrong. The learning and authority of the Church was against the humble monk who proclaimed the great doctrine of justification by faith. The Mother Church burned his books, and would have burned him if God had permitted. Her scholars argued, the Church denounced and anathematized. Yet thought had been excited, investigation begun, the Bible was unchained, and the monk's doctrine became the rallying cry of all who flew from the abominations of Rome. Augustinism for ages fettered Presbyterian mind, heart, and conscience in the iron fetters of eternal decree and unconditional election and reprobation. But the spirit of God stirred up the consciences, fired the hearts and nerved the minds of a few heroic, God-honoring, and man-loving men, to break these bonds. Theological metaphysicians had strangled freedom of thought, seared the conscience and iced the great heart of the people. God prepared them to preach a full salvation to all who would repent and believe. Against them the learning and opinions of the Fathers were arrayed; approbrious epithets and denunciations; ridicule, with its caricatures and "sillyisms," were all employed

against the new doctrine. Yet, thank God, these men, worthy of immortal garlands, stood firm, and with hearts burdened for souls, cried: "Ho! every one that thirsteth, come ye to the water of life and freely drink." The Church they founded is my spiritual mother. I love her for her broad catholicity of spirit; I love her noble sons and consecrated daughters; I honor and love her more because she stands to-day a living protest against human authority when opposed to God's word; I honor her because she is not afraid of progress in theological thought.

Who now believes all that the great Ewing wrote on the atonement? These great men did well, but their minds were only directed to one point that absorbed their thoughts and energies. They had no time for other things. Hence, they received the doctrine of sanctification by hearsay from their fathers, as we have received it from our fathers. It was not then a vital question, but now it has startled the mind and aroused the conscience. Now it meets you at every turn and demands special attention and careful investigation. Now it must be settled, or the body of Christ will be distracted and rent. The demand upon the thinkers and scholars of the church is imperative. Again, all human authority was against Christ and his apostles. This is comparing little things with great, yet it is a protest against leaning too much on human authority. The science of theology has not yet reached its zenith. Critical exegesis has not yet culminated in perfection. Dr. Beard says: "There has been a progressive development in the science of interpretation, and as a consequence in the science of theology, from the days of the immediate successors of the Apostles, up to our own time. My conclusion is, that theology will not be stationary at the point which it has now reached. Have the theologians in the past done all that can be done in their departments of inquiry? Have they sounded every depth, or removed every obscurity? It is plain they have not. The foundation of all our knowledge of theology is the word of God. As we are able to understand this more fully we shall be able to comprehend his work of providence. Who may attempt to fix limits to our progress? To believe that wis-

dom would die with us would be a dark prospect. The theologian seeks the truth. The word of God is the mine. The truth is there. What he has to do is to improve his apparatus; to apply it with earnest and prayerful diligence. He will reach the precious deposit without a new revelation, without a miracle. He will still find this glorious science unfolding itself with increasing beauty, glory and power." Grand old man! My whole being stands up uncovered to do him honor. What a contrast in the absence of all jealousy to the poor mind chained to the thoughts of the dead past. Come, ye big hearted, ye broad minded, ye cultivated scholars of the lion-hearted Church, investigate this subject; take nothing from hearsay; chain not your God-given powers to the fossilized ideas of the past, but with unbound, fresh thought, explore the mine of God's word; dive deep in the sea of truth and bring up precious pearls; discard prejudice; lay aside prepossessions, and with consecrated brain and pen establish the truth. Employ argument, logic, philosophy, all the improved facilities of the age for the vindication of the right. Disdain sophistry, special pleadings, and all mere play on words, and with a sincere desire for the truth, search for it, and write for it in a manly and courteous manner.

A brief notice of a remarkable article in the July number of the *QUARTERLY*, and I close.

1. Many unkind personalities and inuendoes, such as "under the influence of the devil," "Ingersollism," "seeks to evade," etc. I hope they were not written with deliberation, or for a purpose.

2. An appeal to human authority. I admitted in my former article that the current of theological opinion was against my theory. Why, then, this appeal? I hope it was not to excite the prejudices of those who are content to think and believe as others do. The question is not what men have taught, but what does God teach? My answer to this appeal is found in the preceding pages.

3. A total misapprehension of the subject and design of my article. The subject of my article was sanctification, not soul purity. This misapprehension is evident from his argu-

ment to prove that the Bible demanded and enforced purity of heart and of life, or what he denominates personal purity. He complains that I did not point to other texts which encourage real purity. That the Bible teaches and enforces purity of heart and life, my article did not question, but established in regeneration and growth in grace, not in sanctification. How this could be construed into a denial of personal purity, or an attempt to "explain purity away from the Bible," and "save sinners in their sins," or follow in the wake of "Ingersoll," I cannot comprehend. I hope it was only misapprehension. My second article is perhaps sufficiently explicit on personal purity to satisfy your readers that I am not an Ingersollite. Your author quotes 1 John i. 7; Titus ii. 14; Ephesians ii. 10; 2 Peter i. 3-9, to prove internal and external purity. These passages do teach it, as I have shown in the foregoing article, but strange to say *ἁγία* *ζευ* and *ἁγιος*, the strongest words in the Greek language to teach moral purity, as your author says, are not to be found in either of them, or any other passage teaching purity, but entirely different words, which have no affinity or community of origin with *ἁγιαζευ*. Is not this of itself confirmatory of my position? The passages quoted from the Old Testament are also confirmatory, for *kadash*, the acknowledged equivalent of *ἁγιαζευ*, is not found in either of them. In Isa. i. 18, the word is *shalag*, "snow white." In Ezekial xxxvi. 25, "clear water." "Ye shall be clean." "I will cleanse you." The word is *tahar*, not *kadash*, and filthiness is rendered by *tamea*. In the "new heart and new spirit" of the twenty-sixth, *kadash* is not to be found. If sanctification mean making internally pure, is this not very strange? Does it not afford presumptive proof of the correctness of my position?

His rendering of 1 Cor. vi. 9-11, is certainly novel for its defiance of the structure and laws of the Greek language and its heterodoxy. "But ye are washed, but ye are sanctified, but ye are justified." Your author must know that washed and sanctified are in the middle voice of the Greek, and that they are properly rendered by Lange, "Ye have washed yourselves, ye have sanctified yourselves." But he

says they "were washed in regeneration." That is, from his knowledge of the language, "Ye have regenerated yourselves," "sanctified," that is, ye sanctified yourselves, so that your lives were made pure, etc. These tenses are in the past and denote a finished action, according to his own rendering. "Washed in regeneration" is certainly a past act; "so sanctified," so that their future lives are pure. Where then is the progressive work? "Oh, consistency, thou art a jewel." Lange (an advocate of the ordinary theory of sanctification, be it remembered,) says: "These words are in the Greek middle voice and mean, ye have washed yourselves, ye have sanctified yourselves." Ye are justified, is in the passive voice, as your author well knows, and which signifies the reception of an action or the result thereof by a foreign agent. In the two first, "washed" and "sanctified," they were the actors and expended their action on themselves. In the last, God was the great agent and they the passive recipients of the action and its results. See my former article.

Eph. v. 26-27. He is sure he has purification of heart and of life. "That he might sanctify and cleanse it with the washing of water by the word." Sanctify is *αγιαση*, and cleanse is *καθαρισας*. The word in dispute is *δγιαση*, might sanctify, not *καθαρισας*, cleause.

What does *αγιαση* mean? Bloomfield says, "that he might consecrate it to his service." This setting apart or consecration refers to the whole Church, for all time, and your author cannot deny it. Is it probable that every member of that Church, both adults and infants, are pure in heart and life? Paul says infants are (*hagioi*) holy, or entitled to church membership. So says our Confession of Faith. So says your author, for he is now on the confession. According, then, to his argument, all must be pure, for the whole includes the individual members, and "he cannot evade individual purity by saying the whole Church is meant." Your author mingles sanctify and cleanse, two different things and easily distinguished. Let him remember that sanctification, not purity, is the subject of discussion—*αγιαζειν*, not *καθαριζειν*.

The exegesis of the whole passage is easy. The Apostle

enjoins upon husbands to love their wives, because they had been set apart, had voluntarily consecrated themselves to and for each other, from all others, by the marriage ceremony. Just as Christ, because he loved the Church, sanctified himself to redeem it, that the Church might in turn be consecrated to him and be a faithful and chaste wife, as she professed to do in baptism, both adults and infants having been subjects of the washing. See my former article.

5. The attempt to prove that God speaks in doubtful terms to his creatures in the revelation of the great doctrines of salvation, or overturns my "wonderful dictum" that he did speak plainly. What did I say which he so denominates?

I said that sanctification, justification, regeneration, and growth in grace, stood for great distinctive doctrines in the Christian system, and were not interchangeable or synonymous. Is this not true? All theological text books so treat them.

"God's unerring linguist does not employ terms ambiguously in the annunciation of the plan divine for saving sinners." Is that untrue? "His annunciation of the essential parts of the method of salvation must be simple." Is this not true? Has not your author been for years teaching little children these simple and essential parts of the plan, with marked success? Your author virtually excludes sanctification, as I understand him, from the things essential to salvation, for he says, "These three great, vital questions might dispense with every text containing the words sanctification and holiness, and yet be abundantly established." What are these three questions which can dispense with these words? 1st. Purity of life. 2d. Cleansing. 3d. Pardon. No sanctification or consecration; no judicial holiness or justification. Verily, he is more radical than I, and more in antagonism to the fathers of our Church. I agree with him that moral purity can be established without the word sanctification, for it does not mean moral purity; but I cannot dispense with consecration, nor can I do without justification or judicial holiness. But how will this abandonment of sanctification as an essential condition of salvation, be received by the progressive theorists?

But if the essentials of salvation are so plain, why this mighty effort to destroy my simple and axiomatic declaration, that the essential parts of the plan of salvation must be simply and plainly announced.

"Speaking to men and employing their language, he must use terms that have to them a fixed and well ascertained meaning." Does this not necessarily follow if the essential parts "be so plainly announced and easily understood?" How can the "general rule be the reverse," if even children can understand all about the plan, and intelligibly embrace it? If my proposition be not true, why did the great master of all languages, speak to the Hebrews in pure Hebrew, and the Chaldeans in Chaldaic; to the Syrians in Syriac; to the Greeks in Greek, and to the Barbarians all in their own tongues? What means the gift of tongues on the day of Pentecost, if not that Parthians and Medes, and Elamites, and the dwellers in Mesopotamia and in Judea, and in Capadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt and in the parts of Libya, and about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, "every man might, in his own tongue, wherein they were born, hear the gospel?" Why "were all amazed? because we do hear them speak in our tongue, the wonderful works of God." Why speak to every man in his own tongue, if not hearing the gospel in terms that had a fixed and definite meaning to them, they understood and embraced it? Why did God establish in the early Church, "diversities of tongues?" Did any of the three thousand added to the Church have any doubt about the terms employed, the facts related, the Scriptures quoted, and the requirements of repentance and faith, and baptism? Your author makes no objection to the application of this "wonderful dictum," to the great doctrines and facts of justification, regeneration, and growth in grace. No, they have a definite, fixed and easily ascertained value. But when it is applied to his pet sanctification, then with holy horror and uplifted hands, he cries, touch not mine anointed, the light of mine eyes. Then the simplicity of the gospel is darkened by the term employed; then the plain enunciations of the gospel truth, become ambiguous, and

need the interpretation of dead men. That his school of writers has involved this word in doubt, and loaded it down with contradictions, absurdities, and impossibilities, I admit, but deny that it is ambiguous, either in signification or in the usage of God's word. Why object to a fixed and well ascertained meaning of this term? Because it destroys his favorite theological dogma.

Armed with a few Greek words and fancied discrepancies in the perversion of synonymous terms in my article, he proclaims "That the rule is general, that the leading words in the Bible vary their meanings." "Words which God's spirit uses are nothing better than human words in this particular." Therefore is his conclusion, as men use enigmatical terms, so does the Lord of glory. Strange logic. Men are fallible and ignorant. God is all-wise and unerring. Men use words to deceive and mislead; God cannot deceive or mislead his creatures.

I did not state that words did not vary their meaning. I distinctly said "the primary signification of the same terms in both must be the same—that is, in the Old and New Testament. That the bare ideas must run through the whole of Revelation, whether dressed in Hebraic simplicity, or expressed in classic or New Testament Greek." This is vastly different from your author's statement. Is it possible that he did not see it? In this proposition I am supported by Dr. Beard, on page 570, third series. "There are not twenty lines of truth running through the Bible. I said before that truth is a unit. It runs in one line." All through my article I distinguished between the primary and consequent or secondary meaning of the term sanctification. I submit to the fair-minded reader, whether your author has not grossly perverted my proposition or "dictum." My proposition succinctly stated was, that God spoke plainly and definitely, never leaving his meaning in doubt. This I maintain. This your author failed to meet. He made a man of straw. Is it possible he did not know it? Apply my proposition to the words he has chosen, all foreign to the subject though they be.

1. πνευμα—Spirit.

In Crosby's Greek grammar, I find a law of universal language, applied especially to the Greek, viz: "A substantive not employed in its full extent may be rendered definite by a limiting word or phrase." The general meaning of *pneuma* is spirit. In one place in the New Testament it is translated wind. Here it will not be pretended that *pneuma* is used in its full extent, or general meaning. Now, is it rendered definite by a limiting word or phrase? Undoubtedly. "The wind *bloweth*, thou *heareth the sound* thereof." Can any one doubt what *pneuma* means, thus rendered definite and plain?

The general term for wind is *pnoee*, which is never interchanged with *pneuma*, nor translated spirit.

Υδωρ—Water. This term when employed in its full extent, means literal water. Christ rendered this meaning still more definite by the demonstrative "this," "this water," still further limited by the well and the drawer. When he uses it metaphorically for eternal life, he employs it in a specific sense, and limits it by, "that I shall give him," "shall be in him a well of water," "springing up into everlasting life." Surely this is sufficiently definite; no one can mistake it for common water. Again in other parts of God's word, its metaphorical use for eternal life is unmistakable. No one, however illiterate, can have any doubt of its meaning. The Bible always explains itself when men will allow it.

The word hell, when not used in its full extent, is limited and made definite by accompanying adjuncts.

Kadash, in every single instance, has a definite and unmistakable signification—(see my article) and so say all theological writers. I asserted that it never meant internal purity. That was the question at issue, and your author did not even attempt to adduce a single passage to the contrary. Had there been one such, would not his zealous devotion to the ordinary theory have seized upon it, and have paraded it with great joy? So with all the words and phrases which he gathers from different parts of my article. Now transferring them from the first proposition to the second, and now from the second to the first, thus wresting them from their limiting words and phrases; now taking synonymy-

mous terms as contradictory; now taking one part of a sentence and leaving the other, thus making me say what I never said, all to prove that God darkens counsel by words, and speaks in an unknown tongue to men, for this is the logical conclusion of his proposition.

Place all these words, phrases, and parts of sentences in their proper places, and they are definite. They convey an unmistakable meaning, and are perfectly consistent with the propositions discussed, and are in harmony with the *dictum*, that God speaks plainly to men.

"Sanctify the Lord God in your hearts," the Doctor defines to mean "*renew*." There is no such exegesis of 1 Peter, III, 15. The printer in far different connection has *renew* instead of *revere*. But *revere* is the word in this exegesis. I said, "the simple meaning is *revere*." How he could have substituted *renew* for *revere* in this connection, I cannot understand, for he certainly knew that throughout my article, I denied that sanctify meant to regenerate. I hope it was the printer's fault. *Revere* is consistent with the meaning of the Greek verb; *renew* is not. My exegesis is corroborated by Bloomfield, who says, "The best expositors in general are agreed that it means, Let the Lord God be made the object of your most heart-felt reverence."

"When he sanctified himself, he means his surrender to Christ in conversion." There is no such sentence, nor anything like it in my article. Yet, on this sentence of his own construction, and attributed to me, he comments, "Christ after bitter rebellion, surrendered to Christ." "The temple, after stubborn resistance, surrendered the gold to Christ," and such like paraphrases. Why did he not add "in conversion?" Then he cries in triumph, "the dictum is slain." I can but feel that such a course is unfair and reckless.

John xvii, 19. He attempts to ridicule my exposition of this passage. (See my former article, which is corroborated by Bloomfield.) "I set myself apart, devote myself to my ministry. The *ἀγιάσμενοι* following must be explained in the same manner; that they also may be devoted to the discharge of their sacred office." On verse 17, "Sanctify them," he says, "from their preservation under trials and ca-

lamity, our Lord proceeds to pray for their preservation in the evangelical office. *ἀγιαζεν*, like the Hebrew *Kadash*, signifies properly to separate, set apart to some office, whether civil or ecclesiastical—i. e., to consecrate to the worship of God or the concerns of religion. *Hagios* properly denotes a person set apart or consecrated, and is used especially of prophets or priests." Mark well what he says. "They properly signify."

This properly, therefore, excludes internal purity from its primary meaning. Yet, your author says, these terms are the strongest in the Greek language to express internal purity, or "purity of heart and life." If that be true, he expels purity from the New Testament. *He*, not *I*.

In the same connection, Lange says: "By sanctification we understand becoming godly-minded—the consecration of our whole life in all its elements unto God—the offering up of self unto the Most High, so that all labor becomes a divine service, the springs of which are joy in the Lord and the witness of the spirit of adoption and final salvation." The first three classes define each other. The consequence of this consecration is the assurance of adoption and final salvation, and lastly, divine service becomes a pleasure. (1 Thes. v, 23, 24.) If your author seriously means to deny that the apostles expected an early coming of Christ, he does so in defiance of the vaunted human authority, and the teachings of the Bible.

If Christ prayed for the preservation of the disciples, and all who believed in him under trial and calamity, and for the preservation of the apostles in the evangelical office, why could not Paul offer the same prayer for the Thessalonians in the trials and calamities he foresaw for them?

But I must forbear to notice all in your author's article that needs correction. It would occupy too much of your space. I conclude with the remark, that your author relies too much on his own assertion. Men, thinking men, are his readers and critics; not school boys. Assertions will not weigh against the fundamental laws of language, and consistent biblical criticism. "Prove all things; hold fast to that which is good," is the divine injunction. Not even to

one of the celerity of your author, can I yield my convictions, unless he is supported by God's word. At the shrine of human authority I cannot bow, though it be as high and as wide as the image erected by Nebuchadnezzar; but I bow to the laws of language, and the correct exegesis of God's word. Prove to me that I am in error, and I will publicly recant. I have written for the truth, and for the good of the Church. I now express the hope that other and abler men will carry on this discussion (if deemed admissable), and that I shall be permitted to retire therefrom.

J. W. POINDEXTER.

(In Dr. Poindexter's article in the October number, the following corrections should be made:

Page 433, fifth line, "consecrated," should be "conversation."

Page 443, second line from bottom, "whereunto," should be "wherewith."

Same page, fifth line of fifth paragraph, "uncommon," should be "common."

Page 444, fifth paragraph, "satisfied," should be "sanctified."

Page 450, second line, "inevitable," should be "invariable."

Same page, fifth line, "derived," should be "different."

Page 458, tenth line from bottom, "~~as~~ symbolized," should be "is symbolized."—Eds.)

ART. II.—HEBREW POETRY.

It is supposed that the Hebrew poetry to be considered now, is the poetry contained in the Hebrew Scriptures, and more specifically that which originated among the Jews as a people.

In treating this subject we must decide what is poetical before we can speak of its character. The subject is one on which the Jews themselves differ in opinion, and one on which Christian interpreters also differ. Both Jews and Christians agree that some parts of the scriptures are poetical, but just what parts are so is not harmoniously determined. The Jews acknowledge as poetical the books of Psalms, Proverbs, and the writings of Solomon, portions of the historical and large parts of the prophetical books, and Christians do not all agree as to other books and parts of books which are by some considered poetical.

Probably much of this difference of opinion comes from a limited and erroneous conception of poetic forms of words and sentences, themes and their treatment, and possibly from a misunderstanding of statements regarding them. The views of Josephus on this subject have considerable weight with men who reach opposite conclusions from his statements. In speaking of Moses in leading the children of Israel through the Red Sea, he says: * "Moses also composed a song unto God containing his praises, and a thanksgiving for his kindness, in hexameter verse." This song is the fifteenth chapter of Exodus.

Further, mentioning the final charge given by Moses, contained in Deut., xxviii, xxxiii, he says: "He read to them a poetic song, which was composed in hexameter verse, and left it to them in the holy book. It contained a prediction of what was to come to pass afterwards; agreeably whereto

*Antiquities of the Jews, book 3, chap. 16, sec. 3.

all things have happened to us all along, and still happen to us, and wherein he has not at all deviated from the truth." And, in book 7, chap. 12, sec. 3: "And now David being freed from wars and dangers * * * composed songs and hymns to God, of several sorts of meters; some of those which he made were trimeters, and some were pentameters." This is followed by a statement of David's measures for bringing these and other songs into the worship of God.

No little ingenuity has been exercised to make these statements of Josephus literal truth, and we have ingenious theories of Hebrew versification to sustain them. Was it not a great deal easier to give his Gentile readers a substantially correct idea of Hebrew poetry by comparing it with what they well knew, than to enter into a long explanation of its structure, which would have been scarcely intelligible, and, to them, utterly uninteresting?

We have the verses of Moses, of David and others, of which Josephus speaks, and having the various kinds of poems which they wrote, we have little difficulty in drawing the line between the prose and the poetry of the Hebrews. The compositions specifically mentioned by Josephus are poems, and when we find their characteristics elsewhere we may be sure we have the true poetry.

But the Hebrew poetry is not a thing confined to the Hebrews as a people. It is co-extensive with their language and its dialects, ancient and modern. We find Lamech—the sixth generation of our race—using a decidedly Hebraic form of poetry. Gens iv. 23, 24. "Lamech said unto his wives, Adah and Zillah, hear my voice, ye wives of Lamech: harken unto my speech:

For I have slain a man to my wounding,
And a young man to my hurt:
If Cain shall be avenged seven-fold,
Surely Lamech seventy and sevenfold."

Akin to the blessings and last charge of Moses are the blessings of Isaac on Jacob and Esau, and Jacob's blessing and charge respecting all the tribes of Israel, and also the prophecies uttered by Balaam. Besides the poems written and gathered by Moses, we have poems in connection with

the events historically recorded, such as the magnificent triumphal song of Deborah, and the touchingly beautiful and tender lament of David over Saul and Jonathan. To suppose that these are the only poems of several centuries would be a very great mistake. As the history of events is very brief in the Bible, so is the history of literature. There can be no doubt that poetry and music were systematically cultivated among the Jews in the schools of the prophets, and as little that any event of special interest found a poet to commemorate it. The daughter of Jephthah went out to meet him with timbrels and with dances, and the maidens lamented her heroic self-sacrifice from year to year in suitable songs. Also, "It came to pass when David was returned from the slaughter of the Philistine that the women came out of all cities of Israel singing and dancing, to meet King Saul, with tabrets, with joy and with instruments of music. And the women answered one another as they played, and said, Saul hath slain his thousands and David his ten thousands."

The poetic faculty was largely cultivated among all the people using the various dialects of the Hebrew tongues, and continues to be. An extract from Crichton's *History of Arabia* gives a clear idea of this subject. Vol. 1, pp. 174, 175. "The fondness of the ancient Arabs for poetry and oratory was excessive; next to the practice of hospitality and expertness in the use of arms and horsemanship, these were the accomplishments on which they chiefly valued themselves. * * Their orations were of two sorts, metrical and prosaic. It was the remark of Abu Temman, who compiled the *Hamasa*, a collection of old Arabic epigrams, odes and eulogies, that "fine sentiments delivered in prose were like gems scattered at random, but when confined in poetical measure they resembled bracelets and strings of pearls." The roving hordes of the desert were more remarkable for the exercise and admiration of these gifts than their more civilized brethren. Their principal occasions of rejoicing were the birth of a boy, the foaling of a mare, the arrival of a guest, and the rise of a poet. Next, if not equal, to a warrior and a fine horse, this was the noblest possession a tribe could boast of. The genius

and merits of the youthful bard were hailed with universal applause. The first fruits of his muse were commemorated by a solemn banquet, where a chorus of women with musical instruments sang in the presence of their sons and husbands the happy fortune of his tribe. The neighbors flocked to congratulate his family that a champion had appeared to vindicate their rights; that a herald had raised his voice to record their exploits and recommend their virtues to posterity."

"The greatest attention was paid to the cultivation of this divine art. Assemblies of different kinds were held where rival poets and orators disputed the palm, and took their rank in public opinion accordingly. Each tribe had its annual convention, where its honor was defended and its deeds celebrated. There were also panegyric meetings, where the actions of their heroes or the munificence of their chiefs were sung, and their respective merits publicly rewarded. In this manner the distinctions of their genealogies were preserved, and the renown of their ancestors, as well as the rights of their families, were transmitted from one generation to another. The most celebrated of these literary convocations was that which took place every year at the fair of Ocadh, near Taif. Here thirty days were employed, not merely in the exchange of merchandise, but in the nobler display of rival talents. In loud and impassioned strains the contending poets addressed the multitudes by turns, extolling the superior glory of their own tribe, recounting the names of their eminent warriors, and challenging their opponents to produce their equals. From the spirit of the Bedouins, and the well known influence of songs over the martial virtues of a barbarous people, it may readily be imagined that these intellectual battles generally ended in bloodshed."

"It was to allay the jealousies and feuds produced by this ancient custom, that Mohammed, by a precept in the Koran, expressly abolished it. To conquer in this literary arena was the highest ambition of the bard. The victorious compositions were inscribed in gold upon Egyptian paper, and hung up for public inspection in the temple at Mecca. Of these successful performances seven have been preserved,

considered the finest that were ever written, for the translation of which we are indebted to that distinguished orientalist, Sir William Jones. They are known by the name of *Modhahebat*, or the Golden, and *Moallakat*, or the Suspended. Their authors were *Amriolkais*, *Tarafa*, *Zohair*, *Lebeid*, *Antar*, *Amru*, and *Hareth*."

The culture of imaginative and poetic literature has been continued among them to our time. "*The Arabian Nights*" furnish a model, and very much of thier substance is repeated by strolling reciters who pass their lives in going from tribe to tribe, entertaining the people with tales in prose and verse. Even the women of the East, almost universally unable to read, amuse themselves in making rhymes and by play on words thrown into the form of poetry and song.

Even Homer had no other form than that which lay in the memory of the stroller who entertained nobles and assemblies as a means of temporal support, until four hundred and fifty years before our era, when *Pisistratus* put his works into what is substantially their present form.

Historians and poets among the Greeks had their literary ambition fired by the opportunities and the honors of the great national games. *Thucydides* was moved to write his history by the applause bestowed in this way on the work of *Herodotus*. Among the French, in what we are accustomed to consider a dark period, meetings similar to those which existed among the Arabs were held, and the poems of more than a thousand authors thus originated still exist, and the custom is not yet extinct. The Welsh bards were practically similar in their aim, and such was their influence that the subjugation of the people by the English was felt to be impracticable while the bards were permitted to touch the patriotic heart; hence their wholesale massacre. Even that did not destroy their art or their influence. Prizes for poems are still offered, and public contests are still held to secure them, not only in Wales, but even in our own country.

Among all people of any energy poets have been the historians of their age, and their works enable us to understand the national character.

These statements may be considered aside from our sub-

ject, but it is thought that it will be better understood, viewed in this connection, than standing alone. Besides, a great deal of the culture of this self-complacent nineteenth century (*quietly*? no, *scornfully*) ignores any excellence in any Semitic intellect; and it is also well to know what the world owes to the poets of the past. He was a wise man who said, "Let me make the songs of the people and I care not who makes their laws." Louis Napoleon so much feared the patriotic effect of the Marseillaise that its use was forbidden in the music of his armies; and the songs and thoughts of home so demoralized the soldiers of Suwarrow in a foreign land, that the only effectual counteraction was burying six soldiers alive in the presence of the whole army, and assurance then given that all despondency from a similar cause would be similarly punished. The experience of the Hebrews in their captivity is that of man every where. "By the rivers of Babylon we wept when we remembered Zion." Their captors said, "Sing us one of the songs of Zion." "How shall we sing the Lord's song in a strange land? If I forget thee, O, Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

The structure and characteristics of Hebrew poetry should here claim attention. English speaking people generally regard poetry as a certain number of syllables ending in words of a similar sound. This is largely true of English poetry, the exceptions chiefly consist of a fixed number of syllables without rhyme, usually called blank verse. The poetry of the Greeks and Latins mostly consisted of a fixed number of syllables, long or short, in various combinations. The voice in reading was pitched, as in the French, on one key, and as no variation of pitch was allowable, as it is in our English versification, cheerful and joyous thoughts were expressed by combinations containing a large proportion of short syllables, and solemn thoughts by long syllables; and so, in the reading of poetry, there was a somewhat uniform tone, so as to resemble singing. We sometimes find an approach to this in readers of English poetry, who raise and

lower the voice in a uniform tone. Hebrew poetry was not accurately rhymed as the English, nor measured by syllables as the Latin and the Greek. As our Hebrew bibles are commonly printed, there are characters which serve the purpose of our punctuation marks, and also serve to show more completely the relation of one word to another than our system of punctuation does. We have this system, applicable alike to the prose and the poetry of our Bibles, but in the poetic parts there is an addition to it, and a modification of it, intended to regulate the voice in the worship in the synagogue, and this modulation in delivery makes an approach to the recitative of Greek and Latin poetry; yet there is still a wide gap between this poetry and the structure and characteristics of the Hebrew.

Instruction being a prominent object of Hebrew poetry, the structure of the verse agrees with this purpose. The prominent peculiarity is parallelism. In the first part of a verse a thought is presented, and this thought is repeated, with modification, or some variation, in the last member. This form seems to fix the attention and help the memory, and often, by variation, to give additional force to the thought. Whilst this is the principal characteristic of Hebrew poetry, it is associated with other features. These parallelisms are often so arranged as to give considerable variety in the structure of the verse. Bishop Horne has illustrated this subject perhaps more fully and satisfactorily than any other. He makes various classes of parallelisms thus: First class, Parallel lines Gradational; second, Antithetic; third, Synthetic; fourth, Introverted.

We find Parallel lines Gradational in the first verse of the first Psalm:

"O, the blessednesses of the man
Who hath not walked in the counsel of the ungodly,
And hath not stood in the way of sinners;
And hath not sat in the seat of the scornful."

The exclamation of the first line belongs equally to each of the three following lines. The *walking* of the second becomes the *standing* of the third, and the permanent *sitting* of the

fourth. The *counsel* of the second becomes the *way* of the third, and the *seat* of the fourth line; and the *ungodly* of the second, becomes the *sinner*s of the third, and these the *scornful* of the fourth. Large portions of the Psalms and prophecies are constructed on this principle.

2d. The Antithetic is illustrated by a verse from Proverbs x, 1:

“A wise son rejoiceth his father,
But a foolish son is the grief of his mother.”

Here every significant word has its opposite. The book of Proverbs, and many other parts of Scripture, illustrate this class.

3d. Parallel lines Synthetic, or agreeing in their general form of words, or in their sentiment (Psa. xix, 7-9).

“The law of Jehovah is perfect, restoring the soul;
The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is clear, enlightening the eyes.
The fear of Jehovah is pure, enduring forever:
The judgments of Jehovah are truth, they are just altogether.”

There are many modifications of this structure of the verse.

4th. Parallel lines Introverted. In this class, no matter how many lines may be in a stanza, the first and last lines are parallels; the second and the next to the last, and this relation runs throughout the verse. There are also parallels of first and third, and second and fourth. These various forms of parallelism are also found in the poetic parts of the Old Testament quoted in the New. Its forms are so entirely different from anything with which merely English scholars are familiar, that it does not readily strike the reader as poetry at all. Many passages of the New Testament are also poetic in their structure, varying from couplets up to stanzas of four, six, and eight lines.

There is, further, in the poetic forms, one additional to parallelism—the acrostic form. This would seem to be intended to aid the memory by beginning every verse with the letters of the alphabet in regular order. The most of the

acrostic poems consist of twenty-two lines, corresponding to the number of letters in the Hebrew alphabet; the first line beginning with the first letter, and so going to the last. Of this class there are twelve in all. (Psa. xxv, xxxiv, xxxvii, cxlv; Prov. xxxi, 10-31, and the Lamentations of Jeremiah, chapters first, second and third).

Psalms 111 and 112, have eleven verses each, and every line has the beginning, and the first word of the second clause acrostically marked.

The fourth chapter of the Lamentations has sixty-six lines, three times the number of the letters in the Hebrew alphabet. The first three begin with the first letter of the alphabet, and so proceed by triplets to the close.

Psalms 119, has twenty-two parts; each part bearing the name of a letter of the alphabet, and every line of every part begins with the letter giving name to that part.

Respecting the kinds of poetry, the Hebrew is coextensive with any known literature, and in excellence is superior to all. The boldness, the beauty, and the truthfulness to nature, are all unparalleled. Alexander Von Humboldt, whom no one can suspect of partiality, was rich in his scientific acquirements, and saw more of the continents, islands and seas of our globe, and under a greater variety of circumstances than any other man. What he says in commendation of Hebrew poetry in his "Cosmos," shows his appreciation of it, especially as he is comparing it with the poetry of other people, both ancient and modern.

"The Semitic nations afford evidence of a profound sentiment of love for nature. This sentiment is nobly and vividly manifested in their pastoral effusions; in their hymns and choral songs; in all the splendor of lyric poetry in the Psalms of David, and in the schools of the seers and prophets, whose exalted inspiration, almost wholly removed from the past, turns its prophetic aspirations to the future.

"The Hebraic poetry, besides all its innate exalted sublimity, presents the nations of the West with numerous reminiscences connected with the three most widely diffused forms of belief, Judaism, Christianity, and Mohammedanism.

. . . As a reflex of Monotheism it always embraces

the universe in its unity. . The Hebrew poet does not depict nature as a self-dependent object, glorious in its individual beauty, but always as in relation and subjection to a higher spiritual power. Nature is to him a work of creation and order; the living expression of the omnipresence of the Divinity in the visible world. Hence the lyrical poetry of the Hebrews, from the very nature of its subject, is grand and solemn; and when it treats of the earthly condition of mankind, is full of sad and pensive longing.

"The epic, or historical narratives, are marked by a graceful simplicity, almost more unadorned than those of Herodotus, and most true to nature. Their lyrical poetry is more adorned, and develops a rich and animated conception of the life of nature. It might almost be said that one Psalm (104), represents the image of the whole Cosmos: "Who covereth thyself with light as with a garment; who stretcheth out the heavens like a curtain; who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh on the wings of the wind; who laid the foundations of the earth that it should not be removed forever. He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field; the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap, where the birds make their nests." "The great and wide sea" is then described, "wherein are things creeping innumerable, both small and great beasts; there go the ships; there is that leviathan, whom thou hast made to play therein." The description of the heavenly bodies renders this picture of nature complete. "He appointed the moon for seasons; the sun knoweth his going down. Thou makest darkness, and it is night; wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they

gather themselves together, and lie down in their dens. Man goeth forth unto his work and to his labor until the evening."

"We are surprised to find in a poem of such limited compass, the whole universe, the heavens and the earth, sketched with a few bold touches. . . . This contrast and generalization in the conception of an omnipotent, invisible power, which can renew the earth or crumble it to dust, constitute a solemn and exalted, rather than a glowing and gentle form of poetic creation.

"Similar views of the Cosmos occur repeatedly in the Psalms (Psalms LXV, 7-14; LXXIV, 15-17), and most fully, perhaps, in the 37th chapter of the book of Job," etc.*

Renan's testimony is equally emphatic.

In the line of elegy, nothing can surpass the Psalms of this character. The same superiority belongs to the didactic in the Psalms, the Proverbs and Ecclesiastes; and the dramatic in the book of Job and the Song of Solomon. Every phase of nature, and every aspect and relation of human life are truthfully exhibited.

It is to be regretted that literary men are so little familiar with the beauty of sacred poetry. The beauty and force of Latin and Greek poetry are lost to all who are ignorant of the manners of these nations. The Hebrews were still more different from our lines of thought and action than these. If these repay study, why not the Hebrew literature? When Dr. Franklin was our Commissioner at the French Court, he mingled with people of taste and culture in social and literary circles. Contributing his share to the general entertainment, he announced his expectation of greatly pleasing the circle at its next meeting, by reading an ancient pastoral which they had probably never seen. The company enthusiastically praised the subject, and wishing to know more of the same author, inquired his name. "O," said Franklin, "this is a selection from a very old, and it would seem, almost a forgotten book, called the Bible, and in that volume it is called the book of Ruth."

The wonderful influence of Hebrew poetry on the religion and literature of the world, is not comprehended and felt as

* *Cosmos*, Vol. 2, pp. 57-59.

it should be. God has revealed himself so fully and clearly in his personality, spirituality, omniscience, omnipresence, providential care, and redeeming love, as to show the folly and sinfulness of men in all their degrading idolatries. Idolatry and gross and inadequate conceptions of God have been the world's curse in all ages. In unrivalled grandeur and beauty the perfections of God are set forth. These are so presented as to command the admiration of men; and the praises of God, and the scorn and contempt shown for idols are a marked feature of Hebrew poetry. "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." (Isa. vi, 1-3).

And yet, whilst thus making man feel his unworthiness, he is taught that God is near. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. lvii, 15.) "The idols of the heathen are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath in their mouths. They that make them are like unto them; so is every one that trusteth in them." (Psa. cxxxv, 15-18.) "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them." (Psa. cxv, 4-8).

The praises of this great, glorious, and gracious God are furnished in the book of Psalms. There is no condition of human experience uncared for. The soul rejoicing in the greatness and goodness of God, finds expressions for grati-

tude; the soul that is in perplexity, prays for guidance; the soul in weakness, prays for help; the soul oppressed with a sense of sinfulness, prays for pardon. How encouraging the lessons! Often we find the soul pouring out complaints, and pleading with God, and as light and comfort enter, we find the soul that came, burdened with grief, exulting with joy.

But there are conditions in which, for a season, souls cannot find relief. There is a depth of grief and distress even far below tears, and we find one Psalm suited to such woe. Reasoning and pleading with God, the grief-stricken soul can find relief only in the statement of its overwhelming utterance—"Lover and friend hast thou put far from me; and mine acquaintance into darkness." The utterance itself is the only present relief under the soul's burthen; but this prepares it for the coming blessing. "Weeping may endure for a night; but joy cometh in the morning."

While Hebrew poetry touches the intellect, the heart and the imagination of men everywhere, the Psalms are wonderful in their adaptation to all ages and lands as songs of praise. Recent discoveries have shown us the songs in which the Assyrians, the Egyptians, and other ancient nations praised their gods. Embodying man's conceptions of deity they teach, in common with the idolatry of Greece and Rome, as well as the various forms of modern times, their merely earth-born origin, and strikingly emphasize the apostle's statement, "The world by wisdom knew not God," and utterly overturn the assumption that the Jew borrowed from Egypt and Assyria.

That the Psalms were intended for universal use may be shown by their singular freedom from local and merely ritualistic ideas. Animal sacrifice was largely an attendant on the sacrifice of praise; and yet, in the whole collection of Psalms, we have very few instances in which animal sacrifice is directly mentioned, and then, almost invariably, in the way of disparagement as compared with the essentially necessary sacrifice of a broken and a contrite heart. The contrast between these songs of praise and all songs used in ancient and modern idolatry, is wonderful.

Is it not a strange thing that Christians should prize and

use all other parts of the Word of God, and yet so generally fail to use the book of Psalms in the worship of God? The Apostle Paul in addressing the Ephesians and the Colossians (Eph. v, 19; Col. iii, 16), directs the use of these divinely inspired songs, giving them the names which they had in their Greek Bibles; and these names they still bear, not only in the Septuagint Scriptures, but also in all the translations of that Bible into the languages of the East. Is it not a singular thing that there should be churches, a large proportion of whose members do not know that there is a Metrical version of the book of Psalms used by any church in the worship of God? One of the encouraging signs of Christian thought is the attention now given to the study of the Old Testament in the Sabbath Schools of the world. There can be no neglecting of the Old Testament without treating with contempt the Holy Spirit as the Spirit of Inspiration; and neglecting the Old Testament because we there learn the full and satisfactory teachings of the New, is as unreasonable as to suppose that because we have two eyes we may put out one, as that is all sufficient. When the apostle said "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," he certainly included the book of Psalms.

It is recorded of Alexander the Great, that he slept with Homer under his pillow. Should we not prize our gift, so nobly speaking our Saviour's praise, and carry it in our hearts? Jesus had no difficulty in finding himself in the Psalms. "All things must be fulfilled which were written in the law of Moses, and in the Psalms, concerning me." With the light of the Old Testament and the New, cannot we find Him of whom "Moses in the law, and the prophets did write?"

A. YOUNG.

ART. III.—WHAT DID GOD INTEND TO TEACH BY
THE HEBREW SABBATHS?

THE observance of the Sabbath is the one divine ordinance which dated from the creation of man. Adam was but one day old when "God blessed the seventh day, and sanctified it." We regard the physiological teachings of the Bible as but of small importance; and yet, strange to say, God's first express command to Adam was in regard to his food. He did not say, "Thou shalt love God with all thy heart, and thy neighbor as thyself," because Adam, as yet, needed no such command. *To love*, was to the unfallen man, as natural as to breathe. His heart was full of love. All his impulses were noble and generous; but he was ignorant. God enlightened his ignorance. He said to him, in effect, "You are so constituted that you will require to collect, by your own efforts, daily supplies of food. You are not constructed like the trees, to live upon air, water, and the fertility of the soil. Therefore, I have placed here together, in this Garden of Eden, all the food which I have created especially for you; and in order that your senses may always recognize this human food, I have made it appeal to each one of them—sight, taste, touch, smell and hearing. Even in a dark, moonless night, you will know when you are near a tree, by the winds playing amongst its leaves. The smell of the orange, the peach, the plum, the grape, the banana, will appeal to your delighted olfactory nerves. The smooth coats of the chestnut, pecan, filbert, and walnut, will please both touch and eye. Every tree that, with its trunk, branches, leaves, and fruit, is pleasant to the sight, taste, touch, smell, and hearing, I have created for you.

"But one tree, which bears all these characteristics, I command you not to touch. Although like the others, it is pleasant to look upon, it is not, like them, a tree of life. As

long as you confine yourself to the trees of life (in Hebrew, the word in Gen. ii, 9, is plural in signification), you will be immortal; but in the day you eat of the forbidden tree, 'dying, you shall die.'"

Adam ate the forbidden fruit and died; and death reigned from Adam unto Moses; and then the divine law was given. In addition to the law, God gave to the people, through Moses, his Sabbaths in a new form, and with a new design. The law was one thing, and the Sabbaths were another. This is clear from Ezekial xx, 11 and 12, "I gave them my statutes, and my ordinances made I known to them; which, if a man do, he shall even live in them. Moreover, also, I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

Here, in the latter of these two verses, we learn two things. 1st. That the Sabbaths were regarded as something distinct and separate from the statutes of the law. 2d. That the Sabbaths were a sign. That this sign was one of immense importance is evident from the solemnity and frequency with which it is pointed out in the inspired writings. Let us take these instances in the regular order in which they come.

"Verily, my Sabbaths ye shall keep; for it a sign between me and you." (Ex. xxxi, 13.)

"It (the Sabbath) is a sign between me and the children of Israel forever." (Ex. xxxi, 17.)

"I gave them my Sabbaths to be a sign between me and them." (Ezek. xx, 12.)

"Hallow my Sabbaths; and they shall be a sign between me and you." (Ezek. xx, 20.)

It will be observed that it is not "my Sabbath" so often referred to by the Lord, but "my Sabbaths;" and why we retain one of the multifarious Sabbaths and neglect the others, I cannot see. At the reformation, we accepted many doctrines from the Romish Church without questioning, while from others we revolted. Romanists ask triumphantly, "Where did you Protestants get your doctrine of the holiness of the Sabbath day? It is not taught in the New Testament, although you try in vain to prove that it is. And you entirely

discard the Jewish Sabbath, with all the rest of the Jewish laws. The fact that, in one single instance, it is recorded that the disciples met on the first day of the week to break bread, does not prove that they met habitually on that day. We are told expressly, on the contrary, that they met to break bread 'daily.' (Acts II, 46.) And the deacons' first appointment was for the purpose of attending to the daily, not weekly, ministration. Therefore, you Protestants have no authority for your Sabbath day, except the decision of the holy Catholic Church. We acknowledge the right of the Church to originate doctrines; *you* do not. Where is your consistency?" We have no answer to make to this taunt. We are compelled to choose between the Romish Sabbath and the Jewish Sabbath; and, as far as I am concerned, I take both without hesitation.

We are nowhere expressly commanded to celebrate the resurrection of our Lord on the first day of every week; but we are certainly commanded to celebrate his dying love as often as we "eat of the bread" and "drink of the cup." (1 Cor. XI, 26 and 28.) We are not yet purged from the errors of Romanism. But I do not advocate the abolition of what is popularly called the "Christian Sabbath." Let it continue to be observed strictly as a day of worship, until we gradually attain to that perpetual Sabbath, when every day will be a day of worship. The early Christians are said to have kept holy both the seventh and the first days of the week. The former in memory of the creation; the latter in memory of the resurrection. (See Apostolical Constitutions, book 7, Sec. 23.)

I hold that no part of the Jewish laws and Sabbaths were abrogated, except the ceremonial law—i. e., the temple service. This service was composed of types of the atonement of Christ; and after they were fulfilled there was no more use for them. Of the rest "till heaven and earth pass, one jot or tittle shall in no wise pass from the law."

In Hebrews VII, 12, we read, "For the priesthood being changed, there is made of necessity a change also of the law." This means, I think, that the law no longer requires a hereditary priesthood like that of the Levitical order. Holding,

therefore, that the Hebrew Sabbaths which God so repeatedly informs us were given us "for a sign," were not abrogated, I proceed to call attention to the particular character of these Sabbaths.

On the Sabbath day, we are told again and again, that all servile work was to be avoided; but only one kind of work was especially prohibited by name. "Ye shall kindle no fire throughout your habitations on the Sabbath day."

The death which was pronounced upon Adam was to be a gradual one—"dying, thou shalt die," is the literal expression. He did not die immediately on eating the forbidden fruit, but on that very day commenced the physical decay which was a slow death. "Dying thou shalt die," expressed well the death by inches. Death reigned from Adam unto Moses. But God gave Moses the laws, "which, if a man do, he shall live in them." The flaming sword had been placed to bar man's access to the tree of life, "lest he eat and live forever." (Gen. III, 22.) He could not reach it if he would. But now, the laws of God are placed before him, and he is again promised life—eternal life—if he obeys them. He is reminded that the "tree of the field is man's life," and no sword bars his way to it. Let divines and Hebraists tell us if they can, the difference between the trees of life, in Genesis, and the "tree of man's life," in Leviticus. Are they not the same? What reasons have we for supposing that they are not?

Now, let us see the connection between the tree of man's life and the Sabbath. The Sabbaths of days, weeks, years, and jubilees, were God's signs between him and man. Signs of what? The answer is given in Hebrews iv: "There remaineth, therefore, a (perpetual) Sabbath rest for the people of God." Only for the people of God; those who have accepted the atonement of our blessed Saviour! Therefore, we should keep, as our highest privilege, the Hebrew Sabbath. As soon as this obedience to the Hebrew Sabbath takes place, we will cease to use fire. This is a very simple command, "Ye shall kindle no fire throughout your habitations on the Sabbath day (Heb. iv), and all days are to become Sabbath days." The perpetual Sabbath rest for the people

of God. Yet it involves consequences so tremendous, that no human revolution ever yet experienced, has produced results so vast and comprehensive as obedience to this command would do. The first change would be the universal use of uncooked food. Flesh would be discarded, because no one would eat so disgusting an article as raw, blood-stained flesh. The cereals would be discarded, because they, too, require the action of fire to make them palatable. They are called "green herbs" in Genesis i, 30, a name which includes all this order of vegetation, and were created by God especially for brutes. Therefore, the observance of the Sabbath, as first commanded, would throw the human race necessarily upon the food created for Adam, for subsistence. And, stranger than all fiction, is the discovery by modern chemists and physiologists, that this is his only healthful food; and we may therefore suppose that if he were confined to it alone, all sources of disease would be removed from the world. Huxley says that a healthy, full-grown man requires in his food, a daily supply of 300 grains of nitrogen, and 4,000 grains of carbon, and that he can get these substances in the ordinary diet of two pounds of bread, and three-quarters of a pound of meat. But chemists find both nitrogen and carbon in far greater quantities in nuts and fruits than in beef, mutton, wheat, rice, and the other customary foods. All nuts contain nitrogen in great abundance and purity, while figs, grapes, and other fruits give an abundant supply of carbon. Nothing but habit makes flesh food endurable to us. The well-known history of Casper Hauser, showed that the very smell of cooked flesh sickened a person who was unaccustomed to its use. But while the food of Adam was doubtless man's natural food, we have become so diseased by our artificial mode of living, that all sudden changes are dangerous. An anxious mother would scarcely believe a physiologist who would tell her that sugar plums are quite as nutritious as mutton or beef, and that her child would grow and thrive on sugar plums as surely as a pig grows and thrives upon acorns. Our ordinary sugar plums are made of almond kernels coated with sugar. The almond furnishes the nitrogen, and the sugar the carbon required. Another most nutri-

tious article, is what cooks and confectioners call *meringues*. They are made by beating whites of eggs to a stiff froth, stirring in powdered sugar, flavoring with lemon, or something else, and drying in small cakes on buttered sheets of paper, in an oven. The egg furnishes the nitrogen in larger quantities than beef does, and the sugar furnishes carbon in far larger quantities than wheat does. These *meringues* would dry in the sun just as well as in an oven, for they are exactly similar in composition to the "icing" of cakes. Solidified milk (curds), is another article of food containing three or four times the amount of nutriment which beef does, and it does not require cooking. I allude to these articles as something intermediate between artificial and natural foods. Adam's food was entirely natural, and therefore entirely healthful, and entirely delicious; and in far greater variety than we can create in artificial foods.

On the Sabbath day all servile work was forbidden; but during the Sabbath year only one kind of labor was prohibited, and this was the tillage of the soil. When, therefore, we make every year a Sabbath year, there will be no tillage of the soil, except such as Adam performed in Eden. Tree crops were the object of Adam's industry. "The Sabbath of the land shall be meat for you." (Lev. xxv, 6.) They required constant care, but not annual sowing and reaping. The labor was so light in comparison with our present habits of land culture that he had ample time for all those intellectual pursuits which are now considered the peculiar privilege of those who live in ease and leisure. The Jubilee Sabbath restored every outcast to the heritage of his fathers, and thus every man was shielded from the calamity of being permanently deprived of his own fig tree—his own "trees of the field which are man's life."

Thus these Sabbaths were a sign; a sign connecting the lost happiness of Eden with the coming happiness of the millennium. And when this coming millennium reaches us, we will look back on the history of the Church, and say, "How blind we were to neglect and ignore the wonderful sign, which would, at any time since the days of Moses, have restored us to the happiness of Eden."

The objector will say, "If all disease, and consequently death, will be removed by the observance of the multiform Sabbath, which restores man to his natural food and natural condition, why did God grant to Noah the permission to eat animal food?"

The permission granted to Noah was attended by one peculiarity, which commentators generally overlook. It occurs in Genesis ix, 3: "Every moving thing that liveth shall be meat for you." This sentence seems to be complete in itself. Yet it is only half of the verse. The remaining half reads thus, "Even as the green herb have I given you all things." Now, the question is, how was "the green herb" given? The answer is found in Genesis I, 30; and again in Genesis III, 17, 18. The first of these texts reads: "To every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat." The second is: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee, and thou shalt eat the green herb." In our translation, this word "green herb" occurs thirty-three times. Sixteen times it is translated "grass;" sometimes "herb of the field," and sometimes "green herb." But it is, in Hebrew, the same word in all the thirty-three instances in which it is used. Now, sum up the facts. Every moving thing that liveth was given us for meat, in the same manner that the green herb was given; and the green herb was given as part of the curse. In the first of these passages, we are told that the "green herb" was created for all land creatures that were not human. In the next that man, by his sin, had brought upon himself the hard necessity of subsisting upon the food created for brutes. And in the third, that for the same reason, he was granted animal food—every living thing that moveth. Some call it a permission; some call it a curse; some call it a prediction. When a distressed father says to his intemperate son, "You will kill yourself with your incessant drinking," do we call his sorrowful remark a permission? Do we call it a curse? Do we call it a prediction? No, none of these. We call it a warning; a remonstrance; an earnest expostulation.

The food-producing trees of to-day answer exactly to the description of the trees of Eden. They are "pleasant to the sight, and good for food." We would not dare to call them "man's life," like those of Eden, if our translators had not done so. Literally, the passage is, "the tree of the field is man." Our translators can only understand this as meaning the life of man, and thus they render it. Yet, from it we see that one thing is clear—we are granted permission to eat of food-producing trees—"thou *mayest* eat of them."

Carlyle, in recently commenting on the theories of Darwin, is reported to have said: "A good sort of man was this Darwin, and well-meaning, but with very little intellect. Ah, it's a sad and terrible thing to see nigh a whole generation of men and women, professing to be cultivated, looking around in purblind fashion, and finding no God in the universe. I suppose it is a reaction from the reign of cant and hollow pretense, professing to believe what, in fact, they did not believe."

Now, the question is this, *does* the world of educated men and women profess to believe what, in fact, they do not believe? Is this reign of cant and hollow pretense the great bugbear which is driving honest students into infidelity? We will endeavor to answer this question. Almost every child educated in a Christian household, and receiving daily lessons in the Bible, begins to wonder, as his reasoning powers develop, why the teachings of the Old Testament are taught so carefully, and yet so much ignored in Christian practice. He reads the words of Christ, "Had ye believed Moses, ye would have believed me," and many other passages of similar import, and when he asks his teacher why the laws of Moses are not now obeyed, he receives for reply, that "the laws of Moses are abrogated." This answer satisfies him for awhile, but as he begins to read for himself, new doubts arise. "Why is all this Old Testament retained as part of the Holy Scriptures, if the commandments it contains are abrogated? Why not discard it altogether, and retain only the New Testament, as our rule of faith and practice?"

But our Lord's repeated references to the divine character of the Old Testament will not allow this. "If they hear not

Moses and the prophets, neither will they be persuaded, though one rise from the dead." "I have not come to destroy the law and the prophets."

The Jews profess to believe the Old Testament, yet they do not believe in the Christ who said, "Had ye believed Moses, ye would have believed me." Romanists and Protestants profess to believe both Old and New Testaments, yet many of them hate each other, and refuse the tie of brotherhood, which Christ makes the test of discipleship. In the midst of these perplexities, many persons, I fear, do just what Carlyle says, "profess to believe what they, in fact, do not believe."

Others lay their perplexities at the foot of the cross, and believe—not like Thomas—"without seeing." Others go on believing, and, at the same time, questioning, searching, praying for light. One of this character, timid and patient, takes more and more comfort in the theology of St. James. "Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law," said the elders of the Church of St. James, to Paul. *They* did not believe that the law of Moses was abrogated; *they* believed that all who rightly understood Moses, would believe Christ; but they also believed that "if righteousness come by the law, then Christ is dead in vain." They thought it a high privilege and duty to zealously obey the law, but they looked for salvation in the atonement of Christ alone. May we not safely do the same?

Have you read this law of Moses? sternly asks some disciple of Colenso. Do you know what you are committing yourself to? These cruel, barbarous laws are only suited to an uncivilized people. Death the punishment for Sabbath-breaking! Death the punishment for adultery, blasphemy, and disobedience to parents!

We answer, they are God's laws. Sixty thousand persons in Europe last year, committed suicide. These suicides are thought to be the result of the calamities brought upon our race by indulgence in certain sins, which the Mosaic laws and Mosaic penalties would have prevented. If five thousand executions according to the Mosaic law, would prevent

sixty thousand suicides, what a saving of human life and happiness there would be, for every suicide is preceded by great human misery. According to the Mosaic law, the Sabbath-breaker was put to death. This seems terrible; yet it is not so terrible as putting to death a soldier for desertion. What a comparatively innocent thing going home without leave seems to be. Yet, the soldier who does this, is shot.

All servile work was forbidden on the Sabbath, but only one kind of work was forbidden by name. "Ye shall kindle no fires throughout your habitations on the Sabbath day." Therefore, when we begin to observe the perpetual Sabbath rest which remaineth for the people of God, the first thing we will do, will be to abolish the use of fire.

"But," answers the objector, "the Jews did not abolish the use of fire."

That is true, we answer, the Jews rejected the promised rest—the perpetual keeping of Sabbath, which was offered them. "Seeing, therefore, it remaineth that some must enter therein, and they to whom it was preached entered not in, because of unbelief," he again defines a certain day, saying by David: "To-day if ye will hear his voice, harden not your heart." For if Joshua had given them rest, then he (God), would not afterward have spoken of another day. (Heb. iv.) "There remaineth, therefore, a rest (a perpetual keeping of Sabbath) to the people of God."

Moses was God's instrument in delivering his people from the Egyptians, and Joshua led them into the promised land. They were then free to obey the laws of God, and enter into the Sabbath rest. But they entered not in because of unbelief. Again and again, he commands them: "Keep holy my Sabbaths; for my Sabbath is a *sign* unto you." All servile work is forbidden, but only one kind of work, as remarked before, is especially forbidden by name—the kindling of fires. And the first man whom we read of as violating this law, was put to death by another express command of the Lord. (Num. xv, 35.) Therefore, the law was of immense importance. There was some weighty, some all-important reason why the use of fire was to be abolished on every seventh day. Not only this, but every seventh year

was made a Sabbath year, marked by the abolition of all tillage of the soil, and every seven times seven years, brought them to the Jubilee, when every man was restored to the heritage of his fathers. There were other Sabbaths, of various forms, and all were instituted to be signs and shadows of the body of Christ. Christ offered his own body on the cross, in order to make an atonement for our souls; and that we, believing on him, might receive strength to obey his commandments. "Let no man therefore judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the Sabbaths, which are a shadow of things to come; but the body is of Christ." (Col. II, 16, 17.) I think this means, if we love Christ, and accept his terms of salvation, we will obey, for his sake, and not quarrel with each other about the commands in relation to these things.

The Jews then had the multiform Sabbath given them for signs and shadows. Had they followed the guidance of these signs, they would have learned that by doing without fire one day out of seven, they could do without it altogether; that by doing without tillage of the soil one year out of seven, they could do without it altogether. And that after returning to the roof-tree of their ancestors, after having, by extravagant habits, exiled themselves from it forty-nine years, it would be wise to reform and remain there altogether. Let us imagine how we, the men and women of this nineteenth century, would live without fire, and without tillage of the soil. Men are wonderfully ingenious in invention, and I think the first thing they would do, after giving up the use of fire, would be to invent reflectors and condensers of the sun's warmth and light, so as to make a summer heat in winter time. Even without this, they could, like the Chinese, depend upon additional clothing for warmth in cold weather. In a hygienic point of view, this change would be an immense advantage. For food, they could not, of course, use cooked food, and we would have to depend upon the various forms of milk-food—milk, cream, butter, curds, cheese, etc., and honey, and the immense variety of nuts and fruits, which are produced in the various latitudes of the world. Berries and Siberian pine nuts in the arctics; chestnuts, walnuts, pecans,

almonds, apples, peaches, grapes, cherries, etc., in the temperate zone, while the torrid zone overflows with every tree that is good for food, and pleasant to the sight. Modern science shows that these foods are best suited to us in every point of view. The English surgeon, John A. Forsyth, somewhat celebrated as an author on medical and dietetical subjects, and a very accurate historical writer, observes, in allusion to the connection between the food and the health of the early inhabitants of the earth (*Dictionary of Diet*): "The decays of nature, in the expiring periods of life, were the only infirmities to which men were then liable. In this natural state the food of man is said to have continued two thousand years, during which period the *cook and the physician were alike unknown*. As soon as man began to feed on flesh, fowl, and fish, then seasoning of some kind became requisite, not only to render such foods more palatable, but also to assist digestion, and prevent putrefaction. Of these seasonings, salt was probably the first discovered. Eating of animal food was evidently adopted as a necessity to guard against famine."

No cultivation of the soil was attempted, according to profane historians, until

"What time the arbutus failed, and failed the food,
Showered from the oak along Dodona's wood."

The change from natural, to unnatural foods, was attributed to a great conqueror, whom they subsequently deified as Jove, or Jupiter.

"Not to dull indolence and transient toil,
Great Jove resigned the conquest of the soil."

By cutting down all the food-producing trees, he could easily accomplish the following:

"He bade sharp Care make keen the heart; nor deigned
That Sloth should linger where his godhead reigned."

Not much time nor inclination would starving men have for throwing off the yoke of the oppressor.

But we will leave profane history for the "more sure word" of the Holy Scriptures. We have all read the first chapters of Genesis, and there is no controversy about the food intended for the human race, as related there. But it is alleged

that a change was made after the flood, and God then gave permission to man to eat animal food. Even admitting, for the sake of argument, that he did so, we must remember that the lives of men began to grow shorter from that period. There had been no diminution in life for the two thousand years from Adam to Noah. Noah lived nine hundred and fifty years, while Adam's length of life was only nine hundred and thirty years. But after the permission to eat animal food was given, the decline became rapid and immediate. Shem lived six hundred years—a life shorter than that of his father, Noah, by three hundred and fifty years. Arphaxad, Shem's son, lived four hundred and thirty-eight years. Salah, Arphaxad's son, lived four hundred and thirty-three years. Eber, Salah's son, lived four hundred and sixty-four years. Peleg, the next in succession, two hundred and thirty-nine years; Reu, the same, two hundred and thirty-nine; Serug two hundred and thirty; Nahor, one hundred and forty-eight; and Abraham, Nahor's grandson, was counted a very old man at a hundred and seventy-five years.

We can attribute this rapid decline in human longevity to nothing but the use of animal food. And, therefore, we may comfort ourselves with the reflection that, even if we are permitted, we are not *commanded* to eat it. God also gave men permission to divorce their wives, but our Saviour said that this permission was given on account of the hardness of the human heart. Divorce was an evil thing, but it was granted in order to avoid a still greater evil, just as a physician will cut out a diseased eye, in order to avoid the still greater evil of losing the sight in both eyes.

We are commanded—not permitted—in Deut. xx. 19 and 20, not to destroy any food-producing tree, on the ground that the tree of the field is *man's life*. Even in time of war, when wooden beams were necessary for carrying on the siege of a city, such destruction was totally forbidden.

When Daniel and his young comrades were taken captive by the Babylonians, they were given meat and wine for their rations. They entreated that they might have “seeds” (erroneously translated “pulse,”) to eat instead. The seeds were given them, and at the end of the ten days of trial, their

countenances appeared "fairer and fatter" than those of the "children which did eat the portion of the king's meat." These seeds were probably the usual fruit of that region; almonds, Persian walnuts, chestnuts, etc., which required no cooking. Cooking in Babylonish vessels would have rendered any food impure in the estimation of the Jews; and pulse could not be used without cooking. It is wonderful how the discoveries of science confirm the teachings of the Bible. The chemist and physiologist show us that Daniel's choice was a wise one. Our century is the "heir of all the ages" in the priceless heritage of the wisdom bought by experience. It is also a wonderful century for original discoveries. Within the last hundred years almost every kind of food has been analyzed. Every part of the human body has also been analyzed—bone, brain, blood, and muscle. The physiologist gives his days and nights to discover all the mysteries of the processes we call "living." And he can tell you to a grain, how much carbon, and how much nitrogen, a healthy man requires in his daily supplies of food. Huxley says, "No substance can serve permanently for food—that is to say, can prevent loss of weight and change in the general composition of the body—unless it contains a certain amount of *protein*. Albumen may be taken as the type of the *proteids*. As a matter of fact, all the substances which are used as food, come under one of four heads. They are either *proteids*, or they are *fats*, or they are *amyloids*, or they are *minerals*." None of these four forms of food contain any nitrogen, except the first. Again I quote Huxley: "The necessity of constantly renewing the supply of protein, arises from the circumstance, that the secretion of urea from the body (and consequently the loss of nitrogen), goes on constantly, whether the body is fed or not, while there is only one form in which nitrogen can be taken into the blood, and that is in the form of a solution of protein." Any animal, whether carnivorous or herbivorous, begins to starve the moment it is deprived of nitrogen. "It suffers from what may be called nitrogen starvation, and, sooner or later, will die." But the fats, amyloids, and minerals, are also useful, although they do not play so important a part as the proteids. The

fats and amyloids (starch, sugar, etc.,) furnish the necessary carbon in a more economical form than the proteids do. A healthy, full-grown man requires a daily supply of 300 grains of nitrogen, and 4,000 grains of carbon.

Keeping in mind, therefore, Huxley's remark that "albumen may be taken as the type of the most valuable form of foods, the proteids," let us see what substances contain it in the largest quantity. "Albumen," says Liebig, "must be considered as the true starting point of all the animal tissues; and all nitrogenized articles of food, whether derived from the animal or vegetable kingdoms, are converted into albumen before they can take part in the process of nutrition." All flesh food may be represented by *beef*; and all nut food by *almonds*. Lean beef (according to the analysis of Mr. Brande, quoted by Pereira), contains 20 per cent. of albumen; 6 per cent. of gelatine, and 74 per cent. of water. Almonds contain 24 per cent. of albumen; 54 per cent. of oil; 6 of liquid sugar; 3 of gum; seed, coats, and woody fiber, 9; water, $3\frac{1}{2}$; acetic acid and loss, $\frac{1}{2}$. Therefore, the class of nut foods is richer in nitrogen than flesh foods. Nuts can be grown in every latitude. The sweet and oily nut of the Siberian pine in the Arctics, furnishes heat in that rigorous latitude. The beech also grows in very cold climates. One species is called the Antarctic beech. Vast forests of the red beech are found in British America, hundreds of acres being sometimes covered with this single kind of timber. Such tracts are familiarly known as "beech woods." It is also very abundant in the United States, and in Europe. Downing says: "The beech nut is oily and sweet, and was once much valued as an article of food. In the department of Oise, France, oil is made from these nuts in immense quantities; more than a million sacks having been collected in that department in a single season. The product of the oil, compared with the crushed nuts, is about 16 per cent. Rees, in his valuable cyclopedia, states that beech-nut oil is fully equal to olive oil, for table purposes, and in keeping qualities, is far superior. Olive oil grows rancid in about a year and a half, while beech-nut oil keeps perfectly pure for eight or nine years. The oil cake is used for fattening cattle. The

hazel nut, according to Dr. F. Unger, is distributed over the whole of Europe and northern Asia. The temperate and tropical zones furnish many more varieties of nut-producing trees.

Dr. Unger states: "Wheat is richest in gluten, and therefore the most nutritious bread crop. Rice, although serving for the nutriment of much greater numbers of men, possesses a much less capacity of producing blood." Wheat contains, if I remember rightly, from 10 to 15 per cent. of gluten. Almonds contain, as I said before, 24 per cent. of albumen. Both gluten and albumen derive their chief value from the quantity of nitrogen they contain; each having about 15 per cent. of nitrogen. Therefore almonds (which I merely quote as a representative of nut foods), is greatly superior to wheat, in its capacity for producing blood. Almond milk, made with pulverized almonds and water, is quite as nutritious as cow's milk; and can always be prepared for old persons, invalids, and infants. The confectioners in Charleston, and other Southern towns, make what they call "pea-nut bread." It is pea-nuts divested of husk and skin, and formed into square blocks, by the adhesive quality of boiled sugar. I think "nut bread" could be made of any kind of nuts, by filling moulds with the kernels mixed with a little honey, and exposing them to the sun. Honey candies on being exposed to the sun, and thus nut bread could be produced without the use of fire.

During the short summers of the arctic regions, vast quantities of berries—strawberries, raspberries, and cranberries, are produced. These are preserved by the Esquimaux women by freezing, and thus used in the winter. But neither pine-nuts nor berries are as yet preserved to any great extent. They depend mostly upon their fisheries for food.

"In the East," says Von Martius, "the date tree has ever been considered the benefactor of mankind. The life of the wandering tribes in the desert, circles around the date tree; and the Arabian poets ascribe such high antiquity to it, that they maintain that the noble tree was not formed with the other plants, but from the clods which remained after the creation of Adam." It grows in Persia, Arabia, Hindoostan,

and over the whole of North Africa. In the oasis of the desert, it is the last resort of the starving. The ordinary Arab keeps in perfect health and strength on curds, dates and milk. He can live without grain, without bread, and without flesh food of any kind.

What the palm is to this region, the banana is in the tropics. Dr. Unger says that in Central America, "it supplies to the poorer classes, not only the place of bread, but even of meat and vegetables." Dr. Wright (quoted in Webster's Family Cyclopaedia) says that no species of provision could supply its place; even wheaten bread would be less agreeable, and less capable of supporting the strength of the natives, and enabling them to preserve their health. Humboldt states that a cultivated space of only 1,000 square feet will admit of 30 or 40 banana plants, which together, will produce 4,000 pounds of fruit; a produce 133 times greater than could be obtained from the same space if covered with wheat, and 44 times greater than if occupied by potatoes. Considering the wonderful value of the banana as an article of food, and its marvellous productiveness, it would be more economical food, even raised under glass, than wheat raised in the ordinary out-door culture. Let every one make the calculation for himself. Rousseau demonstrated that an acre of wheat produced less food, even, than an acre of chestnut trees.

Living upon uncooked food would enable every one to keep perpetually the weekly Hebrew Sabbath; "kindling no fires throughout their habitations." (Ex. xxxv, 3.) It would also enable the people to rest, in a great degree, from their labors. This ordinary rest is called, in Exodus v, 5, "sabbatizing." Pharaoh said to Moses and Aaron, by way of reproof, "Behold the people of the land are now many, and ye make them *sabbatize* from their labors." He thought, like Jupiter, that the only way to keep them out of mischief was to keep them busy, and not allowing them any time for sabbatizing. This seems to be the general impression in modern times; and we sometimes hear the remark that in every country where the people can get a living without working, the population is comparatively worthless. That

is to say, that all persons who are not compelled to work, fall short of the highest excellence. Actual experience proves that a life of leisure is not only no barrier to physical, moral and mental excellence, but is really conducive to it. The upper classes of Europe, particularly of England, have not been compelled to work for many generations; yet a large proportion of the good and great men of that continent, come from the upper classes. To change their work of this world so as to produce a perpetual Sabbath, similar to the sabbatic year of the Hebrews, would be similar in some respects, to placing all the inhabitants of the land among the upper classes. This, of course, could not be accomplished in one year, or even in seven years; but I think it could be brought about in seven times seven years, for no food-producing tree requires a longer time than that to reach its prime. Many forests of food-producing trees are already in their prime, wild and uncared for—the pecan forests of the Western States, “beech woods,” shell-bark hickory nuts, walnuts, and chestnuts. Ordinary orchard trees can be brought to maturity in a much shorter time. I think that was one of the reasons God did not enjoin a perpetual Sabbath, immediately on the entrance of the Israelites into Canaan, there was not a sufficient number of food-producing trees to furnish subsistence for the people. But they were commanded, on the greatest of their festivals, the feast of tabernacles, to bring “*fruit* (not boughs) of goodly trees, and branches of palm trees, and boughs of thick trees and willows of the brook,” and rejoice before the Lord. It was a “feast of trees,” and wherever a country becomes divested of its trees, and especially of its fruit trees, it cannot keep the feast of tabernacles as commanded. A treeless country becomes a comparatively rainless country, and the prophet Zechariah, describing the latter days of the earth, says: “And it shall come to pass, that every one that is left of all the nations which come against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to *keep the feast of tabernacles*. And it shall be, that whoso will not come up of all the families of the earth, to worship the King, the Lord of hosts, *even upon them shall be no*

rain." (Zech. xiv, 16, 17.) Ezekiel's grand vision of future blessings to the earth, is thus closed: "And by the streams, on this side, and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters *they issued out of the sanctuary*; and the fruit thereof shall be for meat, and the leaf for medicine." (Ezekiel XLVII, 12.) The sanctuary was called the dwelling-place of the Most High, and the waters that issued therefrom probably represented his holy word, enlightening the minds of the children of men. In Revelations, the closing chapter contains a similar description. The stream in this case, proceeds from the throne of God and of the Lamb. I will give a more literal rendering of the second verse of this closing chapter than is contained in our English version. "In the midst of its broad place, and of the river, on this side and on that side, was a wood (or forest), of life, bearing twelve fruits, yielding for each month its own fruit, and the leaves of the forest were for the healing of the nations." Even if these passages refer to heaven, and not to earth, we are *not forbidden* to plant trees which will yield fruit for every month in the year. From St. Paul's remark, "It is good not to eat flesh, nor to drink wine, nor to do anything by which thy brother stumbles, or is ensnared or is weakened," we infer that eating flesh and drinking wine may possibly be wrong; and we know certainly that to abstain from these things is *not* wrong. Whenever an earnest man is in doubt about which of two paths to take, and he knows certainly that one of these paths is safe and the other is doubtful, he takes the former. It *may* be a sin to eat flesh and drink wine; it is certainly not a sin to abstain. Merely giving up one kind of fires, those used for cooking food; and one kind of labor, annual tillage of the soil, would remove the hardest and most servile kinds of labor from the human race. Yet they would not cease to be agriculturists.

Last summer, I had an opportunity to test the uncooked food, and, remembering Daniel's experiment of ten days, I decided to try a month. From the 11th of August to the 11th of September, I partook of no solid food that was

cooked (with the exception of sugar, which, of course, was manufactured by boiling). I lived upon nuts, fruits, and the various forms of milk foods—curds and cream, butter-milk and sweet-milk. An almost daily dish was soft peaches, with cream and sugar. Fruits, at that season, were abundant. Amongst nuts, pea-nuts are the cheapest and most easily kept from becoming rancid. I always drank a cup of coffee, however, at breakfast. I enjoyed the change, and thought my health was benefitted by it. But such experiments should be made with great caution. After wandering in the wilderness of dietetic error for a life-time, we cannot always retrace our steps at a single bound. We must toil back slowly and carefully. When a man has had his feet kept immovable by fetters for ten years (like those instances of cruelty so frequently practiced during the dark ages), he cannot walk with ease again until he has had time to gain strength by exercise. So with regard to the human organs of digestion. When our food has always been desintegrated and softened by the grinding of mills and by cooking, the teeth have, in some measure, lost their rightful use. When one set of organs fail to do their duty, others are also left idle. If the teeth and jaws are not sufficiently used, the salivary glands become torpid—the liver becomes torpid—and hence, frequent illness.

Many persons would become farmers, were it not so hard and rough a life. A farmer's occupations make him almost cease to look like a gentleman. But it is different with the orchardist. For the first years of the business, he may count on a hard life; but, after his groves of pecans, chesnuts, Persian walnuts, filberts, pears, peaches, plums, apricots, cherries, etc., etc., etc., come to maturity, his life would be one of comparative leisure, and his children would inherit the fruit of his labors. They would have leisure for the scholarly pursuits of learned men, but would have to replenish and prune their food-bearing groves; and this light labor would give sufficient exercise for health. It is not habits of leisure which degrade and demoralize a population, but vice and ignorance. If the inhabitants of the tropics were pious and well educated, their "idleness" would disappear, for they would em-

ploy themselves in good works and the acquisition of knowledge.

But the foundation-stone of all real temporal and spiritual progress is faith in the Lord Jesus Christ. Without that, all our efforts to regain the lost happiness of Eden will be in vain. Man lost his first happiness by the want of faith; and he can only regain it by the exercise of faith.

N. B.—The only safe and perfect guide in matters relating to health is the system Divinely revealed to Moses. And the only safe and perfect guide in matters relating to Christ's Church is the system Divinely revealed to Moses and explained by the apostles.

Adam committed a sin by which he lost Paradise; Christ opens the door by which we may regain it. "In Adam all die; in Christ shall all be made alive." "The last enemy that shall be destroyed is death."

God promises, in Daniel II., 44, 45, to set up a kingdom which shall "stand forever." This kingdom is represented by a "stone cut out without hands"—a natural production. And this stone was to destroy the work of men's hands—iron, brass, silver, and gold. In Daniel VII., 14, this kingdom is further spoken of—"all people, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be removed."

And surely the following promises to the Jews are yet to be fulfilled on this earth: "Behold, I will take the children of Israel from among the heathen, whither they have gone, and will gather them on every side and bring them into their own land. And they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers dwelt—they and their children and their children's children—*forever*."

The Sabbaths, I believe, would lead us back to the habits and blessings of Eden, but there is only one way by which we are enabled to keep them. We will try in vain, unless we enter by the Door. Christ is the Door! Every effort we make to regain our lost position is useless labor, until that faith which works by love finds root in our hearts. Adam lost his divine inheritance by the want of faith; we can only

regain it by the exercise of faith. And this faith is the gift of God. Love—the great atoning love of Christ, and the answering love in human hearts—is greater happiness and greater good than any mere physical well-being. We may be perfectly free from disease, and have every bodily want perfectly supplied, yet Christ is better and greater than all else. Our spiritual wants are far more pressing than our physical wants. “Take all the world, but give *me* Christ,” is the cry of the renewed soul. God wishes to give us not only every spiritual blessing, but every physical blessing. He himself has created all of our natural and innocent desires, and he intended that these desires should be gratified. Nothing but sin stands between us and their gratification. “Eye hath not seen, ear hath not heard, neither hath it entered into the heart to conceive what God hath prepared for them that love him. In Adam all died, in Christ shall all be made alive.”

H. M. IRWIN.

ART. IV.—REGENERATION.*

REGENERATION is usually defined to be, *That change by which the unholy will in man and the enmity to God and his law are subdued, and a principle of supreme love to God and his law, or holy affections, are implanted in the heart.*

As one of the doctrines of Christianity, it must be, humanly speaking, the most important: for, without regeneration, the soul cannot enter into heaven, cannot come into the presence of God, only to be condemned for its opposition to his will. The definition tacitly acknowledges man's will to be unholy, and in opposition to God's will; that enmity toward God reigns in the soul; and that his law is despised and contemned. It also implies the total depravity of the human race, and that all those false and erroneous principles which are in man's heart must be eradicated, and that this must be accomplished by a work of divine grace in the soul itself. Hence, the doctrine taught by a certain class, in every age, that man, though a sinner, has the principle or germ of self-recuperation naturally implanted in his soul, so that, by some sort of self-evolution, he may work out his own salvation, is false. But, in reply, the opponent says the definition is false, and the whole system of religion, which denies man's power of self-recuperation, fails to set forth facts as they are in man's psychological nature. An appeal to the Scriptures with such men does not settle the question with them. Hence, an appeal must be made to science, especially to man's psychological constitution.

Every class of unbelievers up to the atheist acknowledges that man has a mind: hence, must acknowledge that such a science as psychology exists. Sir William Hamilton defines psychology to be that "science conversant about the phe-

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nomena of the mind, or conscious subject, or self." Hence, ordinarily it is defined to be "the science of the human soul:" or, to be more specific, it is "the systematic, the scientific knowledge of the powers and functions of the human soul, so far as they are known by consciousness." From this definition it is seen that the science of psychology is dependent on consciousness for proofs of its facts. But are the deductions of consciousness reliable? Most assuredly: for consciousness is the highest order of proof, and he who denies this class of proof is demented, and it is useless to argue with him.

In arguing upon this very important subject, or any other, we hold it to be self-evident that what has, by the Creator, been constitutionally inlaid in matter or in mind, is destined by him, under his own superintendence, to be evolved. Hence, we affirm that, in the sphere of Nature and of Man, all germinal substances will be evolved, and not one particle be annihilated. In other words, the germinal substance in man, whether in his physical or psychological nature, will pass through its predetermined stages of expanding process till it obtains its full development. Hence, we grant that if man has in his psychological nature constitutionally inlaid a germ of self-recuperation, it will be evolved, and ultimately obtain a full development. But, in this connection, there is another important fact which ought ever to be borne in mind by the theorist: a germ can only evolve its own latency, and cannot possibly inlay a foreign one. To illustrate: the latent germ in an acorn can evolve nothing except the oak. The latent microscopic germ in a grain of wheat is never developed into a stalk of oats or corn. This same fact holds equally true in the domain of psychology. No latent germ in the soul is ever developed into a something with a nature entirely different from itself. Each latent germ, whether in mind or matter, evolves simply what is constitutionally inlaid in itself. If, with a powerful microscope, we examine the latent germ of an acorn, we will see a miniature oak, with all the peculiar characteristics of the oak, and nothing else. So, if we thus examine the latent germ in a grain of wheat, we will see a miniature stalk of wheat, with its own constitu-

tional properties, and nothing else. So in the human soul the latent germ, whether it be a constitutional propensity to evil or to good, will be evolved, and the development will have the peculiar characteristics of the inlaid germ.

Another point too often overlooked by theorists is, that development is not creation, and creation is not development. If development be creation, then the pantheistic theory of the origin of the universe must be true: for, according to this theory, there is an eternal potentiality which must pass, by the method of development, from the less perfect to the more perfect, and yet ever imperfect, stages of existence, and in this manner worlds are originated. If this theory be true, then the Infinite is subject to the same limitations as the finite. If this be true, the Creator is a creature.

Creation supposes a creation fiat, uttered by a Being independent of that which is called into existence. A creation cannot be accounted for except on the supposition of an uttered creation fiat, and that absolutely originating from nothing. Hence, a creation implies a Creator.

Development is from something, and is distinct from improvement. Development is not necessarily toward perfection, but may be in the opposite direction. It simply evolves the latent germ, the existing material, and is always from something. Whereas, creation supposes no existing substance, but is always from nothing.

The human mind naturally philosophises, and, involved in the chain of antecedents and consequents, naturally asks relative to any product, "Of what substance is the product made?" Out of this proneness of the human mind sprang that old heathen dogma, "*De nihilo nihil fit*"—out of nothing, nothing is made. By the method of development this is literally true; but by the creative method it is not true.

Again, by confounding development with improvement, theorists have precluded the necessity of any supernatural remedial method for the recuperation and welfare of the human race. In this they have been unphilosophic: for, as above stated, development is the evolution of the inlaid germ, and it cannot possibly originate that which does not exist. If development were to originate, then the panthe-

istic idea of creation might be true. According to this idea, when the Creator issues a creative fiat, he sends out an efflux from his own substance, and thus worlds are called into existence. But this is not creative. The creation fiat originates substance *de nihilo*—out of nothing. Or, in other words, Omnipotence wills miraculously an absolutely new entity into being. Of necessity the creative act is inexplicable: for an explanation implies the possibility of pointing out pre-existing materials of which the created product was made. But by the very definition of creation no pre-existing materials did exist.

Hence, bearing these few brief statements in mind, we see that the whole fabric of ancient and modern Pantheism rests upon what logicians call a *petitio principii*. Or, in other words, it makes the doctrine of evolution have the same legitimate application, within the sphere of the Infinite and Eternal, that it has within that of the Finite and Temporal. Such a postulate as this destroys the distinction between the two. The Infinite and Finite coalesce—become one; the Eternal and Temporal reduce to parallel lines—become co-existent. Hence, the idea of undeveloped being has no rational meaning except as applied to created beings. Progressive development within the Divine Nature implies a career for Deity like that of his creatures—consequently, he would be passing from less to more perfect stages of existence. This would bring him within the realm of the relative and imperfect. Thus the metaphysical idea of God would be destroyed. Hence, necessarily all latency is excluded from the Creator, the Eternal One, by virtue of absolute perfection and his metaphysical self-completeness; and therefore in his being he is “without variableness or shadow of turning.” His uncreated essence is necessarily incapable of the self-expanding process; and hence, the created portion of the universe is not an effluent of his essence, but must be secondary substance called into being by his fiat.

The mind receiving these facts is not yet satisfied, but the question presses upon it: “How does the potential basis, which lies at the bottom of every finite development, itself come into existence?” The theist can give but one answer.

He applies the doctrine of creation as above stated—the Creator, out of nothing, originated every germinal substance. Evolution, at this point, can explain nothing. Development is simply unfolding that which had before been folded, and is not the origination of something out of nothing. The growth of a germinal substance is not creation, but the expansion of substance already in existence. All attempts to explain the origin of the universe, according to the development theory, are like the Indian cosmogony, and drive the mind back, from point to point, in an endless series of evolutions, leaving the inquiry, after the primary origin and the actual beginning of things, unanswered. Let the theorist ever bear in mind: Mere development cannot account for the origin of that which is strictly new. A germ cannot inlay that which is foreign, but must necessarily protrude its own latency.

In conformity with these principles is every fact of Natural History. As yet, no naturalist, even by the most torturing experiments, has ever shown that one species can be expanded into another, although theorists have greatly desired the truth to be otherwise. This fact proves that, though a process of development can be accounted for out of the latent potentiality lying at the base, yet the base can be accounted for only by referring to the creative power of Deity. "The expansion of a vegetable seed, even if carried on through all the cycles upon cycles of the geological system, never transmutes it into an egg of animal life." The same is true of each species of animals. The feline has never been developed into the canine, nor the bovine into the equine. These facts establish the self-evident proposition, "*Nothing can come forth that has never been put in.*"

It is highly important to have a clear conception of the difference between development and improvement. Theorists are wont to regard development as always going in one direction; and therefore, often use the term development as synonymous with improvement. This leads to false conclusions. Speaking abstractly of development, it is described as an evolution—a movement from some germinal point, but in no manner determines in what direction the movement is—

whether up or down, whether from good to better, or from bad to worse. This must necessarily depend upon the potential base, the constitutional inlaid germ, from which the expanding process issues. Within the domain of material nature, the germ being a pure creation of God, must exhibit only a healthy normal development: for a being perfectly pure, as God is, cannot call into being that which is impure. The very metaphysical idea of God forbids that he should be the originator of that which is sinful. But, within the domain of *free-will*, the original germ, laid in creation, for legitimate growth and progress, may be displaced, and in its place a secondary germ be laid by and through the abuse of freedom. Free-will can originate *de nihilo* that which is in opposition to the Divine will, yet, in a certain sense, with the Divine permission: for the Divine fiat could annihilate the being thus exercising the free-will. But this annihilative act is no part of the Divine economy, so far as man can learn from natural, secular, or sacred history. Then let it be a fixed fact that God will not, under any circumstances, annihilate a being in the actual possession of free-will. Then this being can, in opposition to the Divine will, originate sin. According to sacred history, this has occurred twice—the apostasy of a part of the angelic host, and the whole of the human race. By this revolutionary act of man, the first potential basis inlaid by the Creator, which provided for a pure progress and a grand evolution, was displaced, and a secondary basis was introduced, which provided for a false development, ending in a self-destruction, and that all along through endless duration, unless supernaturally hindered. It should be carefully noted, the second did not issue out of the first by development, but the primary was displaced, and the secondary was inlaid by the free-will in the place of the primary: for it is evident that man's original righteousness was not unfolded into original sin. Hence, sin was a new thing originated *de nihilo*, by the finite free-will. In respect to the fallen angels, sin had no evil antecedents, and was, therefore, in the strictest sense, a creation of the creature. "As it is impossible that the creature should originate any thing good *de nihilo*, since this is solely the Creator's prerog-

ative, so it is impossible that the Creator should originate evil *de nihilo*, since this implies a mutable excellence, and a possibility of self-ruin." The free-will originated sin out of nothing, and it did not arise by the expansion of something already in existence; and hence, the origin of moral evil cannot be any more accounted for by the development of some latent germ than the origin of matter can thus be accounted for. It is evident, as above stated, original righteousness cannot possibly be expanded into original sin. Hence, man, in passing from his original righteousness to sin, did it by an originant act of his free-self-will. Therefore, the origin of sin was the origination of a new historic germ, and not the unfolding of a pre-existent germ; and this new germ has been unfolding during the entire historic period of the human race.

The metaphysical idea of God's perfections, in every sense, demands that whatever he should make should be perfect. Hence, man, in his normal condition, must have had all those faculties of mind and body which are essential for an evolution that would work out for him a *magnum bonum*—the greatest possible good—physically, intellectually, morally, and spiritually. But his experience proves the opposite. Hence, his development has not been normal; but, by the abuse of free-will, the righteous germ has been displaced, and the false and sinful, introduced by the originant act of the will, has been developed. This is the only rational explanation of man's present status. Hence, in the creation of a free-will, there must be a *possibilitas peccandi*—the possibility, the power of sinning. This must have resided in the will of the first human pair, and have been exercised before there was any development of the species. Hence, in the head of our race there was an apostacy, whose baneful influence is seen and felt in every part and member of the series into which the race has been developed. This is a stubborn fact admitted by all, and it conclusively proves that development may be synonymous with corruption and decline, as well as with improvement. Hence, the organic sequences of free-agents may be those of decay, and even death, as well as those of bloom and life. Hence, before passing judgment on

the development of an original germ, the historic sequences of the series must be considered, in order that there may be an intelligent decision in respect to the character of the series.

Thus, step by step, being governed by the light of reason and experience, we have been led to the conclusion that the development of the human species has not been normal, has not been that of the original germ of righteousness, but that of the false and sinful, introduced by an originant act of the "free-will. This development has been going on for ages, and has not been one of bloom and life, but of decay and death. Hence, it is logical to conclude that man has not within him, in his present physical and moral condition, a germ which may develop in righteousness and life. But his psychological nature demands a radically different evolution than what has yet taken place, in order that he may experience a *sumnum bonum* of happiness. Hence, there is going on, in every human breast, a fierce conflict—one element demanding spiritual life and nourishment, whose end is the bloom of righteousness and purity, culminating in eternal life; and the other element enticing to sin and impurity of life, whose historic sequences are decay, and whose ultimate end is death. Hence, has arisen the most important question ever propounded by theorists—the vexed question, How shall man reverse this process, and work out a true salvation—a salvation from all sin and the fruits of sin? This question has not been satisfactorily answered by theorists. They have propounded many forms as proper answers, but in every instance, when put to the practical test, they have proved failures.

Left to himself, man has, in every instance, been a failure. His devices have been almost innumerable. He has "changed the truth of God into a lie." He has, in every age, been "filled with all unrighteousness," and has practiced "fornication, wickedness, covetousness, maliciousness;" has been "full of envy, murder, debate, deceit, malignity;" and everywhere are found "whisperers, back-biters, haters of God, despiteful, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural

affection, implacable, unmerciful." Man has never, when left to himself, been able to turn this tide of evils, and substitute therefor a course of righteousness. Is it reasonable to suppose that God, the Creator, would leave man in this inextricable vortex, that he may forever be swallowed up in sin and misery? Reason says, a loving father would at least make an effort to save his erring children. There is a book, claiming to be a revelation of the Divine will in respect to man, pointing out a way by which he may "work out his salvation," and overcome all the evils of this life, and obtain a heaven of bliss for his future home. The genuineness and authenticity of this book have been most carefully scrutinized, and to-day the Bible stands on a pedestal of truth which no power can overturn. This book reveals the will of the Creator toward man, and shows him to be a loving Father, doing all that Omnipotence can, with consistency, man being a free-agent, to lead him in a pathway of righteousness.

If we turn from the speculations of theorists to the word of God, in order to learn what is man's duty, and what he must do in order to "work out his salvation," we find the Great Teacher of Christianity declaring, as a central truth of his system, "Except a man be born again, he cannot see the kingdom of God." This is the central truth around which all others pertaining to this subject arrange themselves in proper order. This truth contemplates a radical change—one which enters the innermost recesses of the human soul, and purifies that fountain out of which flow all moral and spiritual actions. This change is called a *birth*, and is so called because it has some striking analogies to the natural birth. As the natural birth is the beginning of earthly life, so the spiritual birth is the beginning of spiritual life. As the natural birth introduces man to the natural light of the world, so the spiritual birth introduces him to the spiritual light of the gospel. As the natural birth introduces man to a course of carnal conduct—a course of action invariably opposed to holiness of heart—so the spiritual birth introduces him to a course of spiritual conduct—a course of action whose invariable tendency is to holiness of heart. As

by the natural birth the child is brought into a new state of existence, so, by the spiritual birth, the man is brought into an equally new state of existence. As the natural birth is the moment when man really begins to live to any purpose, so the spiritual birth is the moment when the child of God begins the life and service for the accomplishment of which God gave him being.

This change is declared to be the work of the Spirit. If it be wrought in the soul by the Divine Spirit, then the new birth has a supernatural origin. Hence, the natural powers of the human soul are aided, in a supernatural manner, to pass itself from its carnal and sinful state to the spiritual and holy state. So sinful and so fully intent on a course of iniquity is the human soul, that it has become shapen in iniquity, and cannot, without supernatural aid, pass from an evolution of decay and death to a development of bloom and life. In harmony with this idea are many passages of Scripture. Take this one—Ps. LI., 10: "Create in me a clean heart, O God; and renew a right spirit within me." Here the Hebrew word rendered *create*, denoting an act of creation, is the word used in Gen. I., 1. In the passage quoted, it evidently is used in the sense of causing that to exist which did not before exist. Hence, this change, technically called regeneration, is a supernatural work, and is dependent on divine power. It also recognizes the fact that God alone can perform this work. The idea of David's prayer is, "that his heart might be made pure; that his affections and feelings might be made right; that he might have what he was conscious that he did *not* now possess—a clean or a pure heart."

The Redeemer, addressing Nicodemus, declared, "*Ye must be born again.*" The new birth is an absolute necessity, if man would enjoy heaven with all its divine realities. In this change the Holy Spirit enlightens the mind, and thus the understanding is enabled more clearly to apprehend truth, to comprehend evangelic truth in a manner and with a clearness which the unregenerate cannot. In the act of regeneration all the spiritual energies are quickened and energized. The soul is enabled to apprehend and to understand spiritual truths which to it, prior to regeneration, were enig-

matical and mysterious. This clear apprehension of truth is necessary, in order to enjoy spiritual life in this world and the world to come. Heaven is one continuous scene of activity, growing out of spiritual life. Hence, without regeneration, there could be no enjoyment in heaven. This is a strong argument in respect to the necessity for this spiritual change: for could one, whose whole life has been spent in sin, or in indifference relative to spiritual service, by the physical act of death, be so changed as to take pleasure in an eternal Sabbath, where "they rest not day nor night, saying, Holy, holy, holy, Lord God Almighty, who wast, who art, and who art to come"? We know such a person would be miserable, engaging in one continuous service of this character. God's dwelling is the *habitation* of holiness. Only the pure in heart can enter such an abode. Hence, the blood of Christ, which "cleanseth from all sin," must purify the hearts of all those who would enter heaven, be happy in God's service, and find enjoyment in the companionship of saints, angels, and of God himself. Hence, if there be no regeneration, there will be no entrance into heaven.

Since the heart is regarded as the seat of moral life and character, embracing the individual disposition, religion is said to be of the heart. But the natural disposition is sinful. Hence, regeneration is often represented as a change of heart, or the imparting of a new or clean heart. Thus God, speaking through Ezekiel xxxvi., 26, 27, says, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." This, the prophet represents as one of the special blessings to be enjoyed during the Messianic dispensation. Considering man's depravity, his proneness to sin, the gift of a *new* heart, a heart that delights in doing God's will, must be regarded as an inestimable blessing. The Holy Spirit dwells in such a heart, and divine grace enables it to keep God's judgments. This is that qualification which prepares the soul for the enjoyment of heaven eternally in God's presence. Hence, it is regeneration.

Joel II., 13: "Rend your heart, and not your garments, and turn unto the Lord your God." Here the prophet founds, "upon the call of Jehovah contained in the preceding verse, an exhortation to sincere inward repentance, which he supports by encouragements deduced from the benignity of the divine character." The rending of the heart is that genuine repentance which precedes regeneration.

1 Peter I., 22, 23: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren; . . . being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." This spirit of love has its origin in regeneration. It is pure, coming from God, being imparted by the Divine Spirit. It is fervent, embracing all the energies of the soul. God's truth is made use of in the energizing influences of the Holy Spirit on the heart, in renewing it, and turning the whole current of self-will from self to God and his people. Well did Luther say on this subject, "If I put the cup, containing the wine, to my lips, I drink the wine without swallowing the cup. Such also is the word, which the voice brings; it sinks into the heart and becomes alive, while the voice remains without and passes away. It is, therefore, a divine power; yea, it is God himself." The Apostle Paul says the truth is able to kill and to make alive. It kills the power of sin, and quickens the soul in respect to spiritual things. Our Lord declared to those that believed on him, "The truth shall make you free."

Titus III., 5: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Here the Holy Spirit is represented as the agent in renewing the heart, and that man's righteous acts cannot save him, but the washing of regeneration, the new birth as effected by the Divine Spirit. Hence, regeneration is a sovereign act of the Spirit of God. The evident teaching of the Scriptures is, the chasm between the unregenerated heart and the Creator is so deep and so wide that no educing process can bridge it over, and that nothing short of a supernatural work, wrought in the heart by the Holy Spirit, can ever make the human will

harmonize with God's, and implant that "perfect love" which "casteth out fear." Though no educating process can give the spiritual birth, neither can it be the result of moral suasion. Though powerful appeals may accompany a presentation of the truth, yet the presentation cannot change the disposition. To effect the radical change of regeneration, a spiritual efficiency must be brought to bear upon the mind and heart in connection with the truth. *A new heart and a right spirit* are given; and we are also taught that the *laws of God are put into the hearts, and are written in the minds* of men. This is an effect requiring a far more efficient cause than a mere presentation of truth. The efficient cause is the Holy Spirit quickening the sinful soul by imparting the new life.

In order that a sinner be regenerated and become a child of God, he must repent of his sins and believe in Christ. The Divine Spirit pours the light of truth into the mind of the sinner. He sees his true situation—a sinner under condemnation, with the penalty of the divine law hanging over him. His judgment indicates to him that justly he should be sent to perdition. His conscience condemns him as guilty. Thus, under the enlightening influence of the truth as applied by the Holy Spirit, he is led to renounce sin—the cause of all his woe. He turns from it with loathing. At this point the Divine Spirit directs his mind to the Lord Jesus as the only name given under heaven among men whereby he can be saved. In Christ's sacrifice he sees an atonement rendering perfect satisfaction to the divine law for all his sins. In this atonement he sees a reality and a fullness—a finished work; and therefore no need of any righteousness of his own to recommend him to God. He sees that salvation, instead of being a thing to be wrought out by his own works, is a thing to be found entirely in Jesus Christ. At this point the Holy Spirit calls upon him to accept Christ as his Saviour—to believe in him, not intellectually, but that voluntary trust of the heart, when it yields up all to another. Trusting, also, to God's veracity, the language of the heart is, "Lord, I take thee at thy word; thou knowest I do search for thee with all my heart, and I do confide in Jesus Christ as my Redeemer." At this point his sins

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are pardoned, peace and joy fill his soul, and he can truthfully say, "I love my dear Redeemer with all my heart; I can never do enough for him; he shall be my portion for time and eternity." At this point his experience enables him to understand what the apostle means, when he says, "Being justified by faith, we have peace with God, through our Lord Jesus Christ." At the moment justification takes place, all sense of condemnation is taken away, and serene peace fills the soul. Love becomes the ruling passion of the soul—a love that is precious: for it constantly draws the soul nearer and nearer to Him who is love.

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ART. V.—THEISM AND MODERN SCIENCE.

RELIGION is practically coextensive with man. It has been an ever present and most powerful factor in the progress of the race. "Whether we descend to the lowest roots of our intellectual growth, or ascend to the loftiest heights of modern speculation, everywhere," says Max Müller, "we find religion as a power that conquers." Coextensive with religion, and fundamental to it, is a belief in a power outside of and above man, which takes account of his conduct, and controls his destiny. That power is his god—a creature he fears and worships—whether it be the demon of the savage, clothed by his untutored mind with attributes differing from his own in degree only, or the "absolute Being, infinite in intelligence, perfect in moral goodness, and the author of all things," worshipped by the Christian philosopher. Belief in such a being is Theism, whatever the attributes with which faith endows the object of its worship.

Whence came a belief so primitive; so wide-spread; so persistent; so potent as a factor in the individual life and the race-progress? The daring inquiry of the day is busily engaged in digging about its roots; but positive knowledge as to its origin has not yet crowned the efforts of any explorer. Even revelation does not unfold to us, unless by inference, whence the mind of man first derived the idea of a superior, creative intelligence; but from its sublime, initial ascription of the creation of the heavens and the earth to the God of the Hebrew's faith, to the final invocation to the "God manifest in the flesh," it everywhere assumes that there is, and that man knows there is, an all-wise and infinitely powerful Jehovah.

While it is not to the purpose of this article to attempt to account for the theistic belief, or to trace its development from rudimentary forms up to the grand and complex con-

ception of the Christian's God, who is, from everlasting to everlasting, the self-existent Creator, a brief reference to a theory presented by Professor A. M. Fairbairn, of Aberdeen, Scotland, may interest the reader. In his recent work, "Studies in the Philosophy of Religion and History," which sums up a vast amount of research, he thus accounts, psychologically, for the genesis of the idea of God: "Mind conscious of self was also mind conscious of obligation. The 'I am' and the 'I ought,' were twins, born at the same moment. But to be conscious of obligation was to be conscious of relation, and so, in one and the same act, mind was conscious of a self, who owed obedience, and of a not-self, to whom the obedience was due. . . . Mind could be mind as little without the consciousness of God as without the consciousness of self. Each idea is alike instinctive, arises by nature, can be suppressed only by art."

Elsewhere, after attempting to show, from the very appellations they gave to their deities, that the Indo-European peoples worshipped essentially the same God, this author thus beautifully sketches the rise of the idea of the Indo-European God—a God whose worshippers "rejoiced in a religion as full of light and gladness as the resplendent heaven," in the minds of the remote ancestors of these peoples. "They stood in the primeval home in the highlands of North-western Asia, looked, as Abraham once did, at the resplendent sun, flooding the world with life and light; at the deep, broad, blue heaven, a bosom that enfolded earth, bringing the rain that fertilized their fields and fed their rivers, and the heat that ripened their corn; at the glory its sunlight threw upon the waking, its moonlight upon the sleeping earth, and at the stars that 'globed themselves' in the same boundless heaven, and went and came, and shone so sweetly on man and beast, and they called that far, yet near, changing but unchangeable, still but ever moving, bright yet unconsumed and unconsuming heaven, *deva*—God."

It has been taught that the idea of God is *innate*—a theory held by Plato and Seneca among the ancients, and supported in modern times by so great a name as Des Cartes. Others, both ancients and moderns, tell us that the soul is a blank

sheet (*tabula rasa*) until ideas are written upon it by its own observations upon the world about it, and by its reflection on the knowledge gained thereby, and that thus, as come all our other ideas, comes the idea of God. The origin of the idea has been ascribed to dreams, to fear, to ignorance of the causes of the destructive phenomena of nature, and other influences supposed to be calculated to impress the soul with the belief of an agency without and above itself. Prof. Fairbairn argues that the idea has not come by revelation, since, if such were the fact, then, aside from that revelation, man must have what Schelling called "an original atheism of consciousness."

But widely different from the Indo-European idea, is the Semitic idea of God—the "I am that I am" of the Hebrew Scriptures, the conscious, moral, creative "Spirit, infinite, eternal, and unchangeable," in all his attributes; the God of Abraham, and Isaac, and Jacob; the Christians' God; *our* God. Has modern science taken away this God?

In the domain of astronomy, geology, zoölogy, biology, anthropology, ethnology, history, and archæology, the daring and tireless research of the past few years has been rewarded with stores of knowledge relating to man's career upon the earth; the source and foundation of many of his beliefs, and the nature of the universe, of which he is a part. As this rapidly expanding circle of knowledge throws its light farther back into the shadowy past, and brings within the range of positive scientific solution many of the hitherto unexplained phenomena and forces of the material world, beliefs long cherished, not excepting even some that were formulated in religious creeds, have been so thoroughly swept away that no vestige of credibility remains. From the fate of some religious beliefs, shallow thinkers conclude that a like fate awaits all, declaring the whole theory of religion as unsupported as "the baseless fabric of a vision," and that the day is not distant when it shall be only a thing of the past; its fundamental idea of a God having shared in the general ruin; the "extinct dogma of theism" marking a stage in the evolution of human thought, as fossils of extinct species mark stages in the development of organic forms

upon the earth. According to this theory, man is soon to be, to his "certain knowledge and belief," in a fatherless world, and himself but a bubble momentarily cast upon the surface, by a fortuitous combination of blind forces, soon to relapse into ceaseless unconsciousness.

What bearing, then, do the teachings of modern science have upon the doctrine of a personal, conscious God? The following propositions are, by the necessary laws of thought, incontrovertible.

1. From the established facts and principles of science there is no appeal. They are, and must be, supreme in their demand on the credence of the mind. If science has established that the earth is spheroidal in form, no tradition or assertion of a pretended revelation that it is quadrangular or pyramidal can be believed. Credence must also be yielded to all the corollaries of established science.

2. Many of the declarations of the Bible, especially those describing the phenomena of the material world, relate to subjects that come properly within the sphere of scientific investigation, and are justly amenable to scientific tests. Many of its declarations are, for like reason, amenable to the test of ascertained history.

3. It is impossible, in the nature of the case, that science prove there is *not* a God. If geology, astronomy, zoölogy, and cosmogeny, so far as these sciences reveal the universe to the human mind, bring to light no vestige of proof of a God, it by no means follows that there is no God. The limitation to science in this direction is absolute.

4. Science may (and many wise men believe it does), furnish proofs of the existence of God; of his wisdom, power, goodness, and providence. It may furnish such proof as to command unwavering credence. It does, to many minds.

5. If the study of the physical universe furnishes no proof of the existence of God, there still may be other proofs, such as are of an ethical or psychological character. There are wise men who believe and teach that finite mind necessarily implies an infinite mind. Others speak of the "*a priori* argument," and of the "necessary being and attributes of God."

6. Science may teach the relation of God to the universe, as, whether the universe is a product of his hand by creation; whether his power occasionally breaks the ordinary on-going of nature, and establishes a new order; whether the universe so exhibits design as to leave no doubt that it was framed in accordance with an ideal that must have lain in the mind of God, etc.

The very utmost, then, that science can do is to show that some of the supposed proofs of the existence of God have no foundation in fact; that previously held views as to the relation of God (if there is such a being), to the material universe are unsupported by facts; finally, that as far as science has carried its researches, this material universe discloses no proofs whatever of the existence of God—no “footprints of a Creator.” All this it has attempted. With what success?

Christian theists until recently interpreted their scriptures to mean that God created the earth about 6,000 years ago, in the space of six days, and in the condition in which we now find it, save as modified by natural agencies, and by one great aqueous submergence, called the Deluge. As to the matter of *time*, at least, the conception of the relation of God to the world, as its author, is swept away, for modern science proves beyond any doubt that many times 6,000 years have passed since the “goodly frame” assumed its present condition. Accepting the key which geology places in our hands, we read the earth’s wonderful history in the unmistakable characters in its own rocky strata—a history of many chapters, and each of stupendous length. The headings of these great chapters named in the reverse order of creation carry us from the present age—the *androzoic*, back to the *kainozoic*, thence to the *mesozoic*, to the *palaeozoic*—ages wonderfully diverse in the life-forms that held sway upon the earth, and thence to the *azoic* age, whose beginning lies in the infinite past, during which *azoic* age, myriads of years passed, there is reason to believe, while the great, fiery earth cooled sufficiently to become the habitat of organic life. Here the astronomer comes forward and tells us that in the depths of space, penetrated by his telescope, he discovers vast magazines of matter in such conditions, and undergoing such pro-

cesses as lead him to conclude that the earth, in common with all the other planets, and the sun, was once a nebulous mass. Worlds grow and pass away, as do the ephemeral flora and fauna of earth. He then *supposes* matter eternal—a supposition which, if true, in no way affects the proofs of the existence of God. Of course, if it can be proved that matter is *not* eternal, that establishes a Creator; since out of nothing, nothing can come.

How, then, let us inquire, may we find in the universe, proofs of the existence of God? As follows, it seems to the writer:

1. By showing that, as a whole, or in some of its parts or phenomena, it could not have been produced by the operation of the known forces of nature.

2. That the universe, or parts of it, exhibits such design as necessarily implies an intelligent designer.

Here rise two philosophies, radically different in their first principles, and endlessly divergent in their conclusions, as regards man and the world in which he lives. The *Materialist* solves the problem of the universe with the *data* of matter and force inherent in matter. He has no belief in, no need of, a God. Its philosophy of the universe is comprised in a couplet:

“ With matter ample, space and causal force,
Formation follows as a thing of course.”

Or, as the atheistic Roman poet sung:

“ If, then, you'll understand, you'll clearly see
How the vast mass of matter, nature free
From the proud care of a meddling Deity,
Doth work by her own private strength, and move
Without the trouble of the powers above.”

A philosophy very attractive to certain *savans* of the present day, but certainly not one invested with the charm of novelty. The revolution of a planet in its orbit; the flow and ebb of ocean's tides; the blooming of a flower, and the thoughts, emotions, and volitions of a Newton, are all, according to this philosophy, results of the action of material

masses upon each other, or of molecular interaction, induced by inherent material forces.

The other and widely different philosophy, holds that above the material frame of the universe, there is spirit moulding and directing the material frame—infinite spirit, God. It regards the universe as an organism, a body, and God the indwelling soul, whose infinite wisdom, infinite power, and divine fiat caused the universe to be, and to be what it is.

Let us seek an answer to the main question, whether or not the materialistic philosophy has been able to account for the universe, without God. It has certainly made an earnest effort to do so. No chain is stronger than its weakest link, and by its own confessions some of the first links in the materialistic explanation of the universe are very weak. Its first link is matter, to find which, without a God, it says matter is eternal. But, says one of its greatest lights, Herbert Spencer, "the eternity, or self-existence, of matter is unthinkable." If we detain the atheist here until he *proves* his first step—that matter is eternal—he will never construct a universe. Accept his *hypothesis*, and he is ready to proceed to a second "*hypothesis*," namely: that the attributes of matter were eternally inherent and uncaused. But the atomic constitution of matter, and the grouping of atoms into molecules exactly equal to each other in the same kind, afford strongest proof of controlling intelligence. The "*molecule*" presents, as Sir John Herschel has said, the essential character of a "*manufactured article*." So, it would seem, here, on the very foundation stones of the material temple, prints of the Creator's hand are to be seen.

Here we might fill pages with quotations of passages from the writings of materialistic writers, in which they confess the inadequacy of that philosophy to the solution of the problem of the universe. "The structure of the universe around us," says Tyndall, "is an insoluble mystery." "In my ignorance of it all, I have asked myself whether there is no power, being, or thing in the universe, whose knowledge of that of which I am so ignorant is greater than mine. I have asked myself, can it be possible that man's knowledge

is the greatest knowledge—that man's life is the highest life? My friends, the profession of that atheism with which I am sometimes so lightly charged would, in my case, be an *impossible answer to the question*." It would seem, then, that no theory yet proposed can lay the corner-stone of the physical universe without God. The eternity of it is "unthinkable;" the atomic constitution of matter only theory.

But grant the materialist the "matter ample" that he demands, and endow it with all the demonstrable properties of matter; how, then, does he go on with his world-building? Atoms distributed through infinite space "combined in obedience to mechanical law;" or, as another tells us, endowed with "original and elementary powers or sensations—some of love and some of hate"—under these influences they approached or separated; or, as another taught, "falling eternally through space," their interaction throughout infinite time formed the worlds—in some one of these ways or in some other way, these atoms were aggregated into worlds. Here, again, we have hypothesis, bare hypothesis, and not one foot of solid scientific ground—such is the shift to which atheism is driven in its attempt to build a world. But grant to it the world it cannot construct, a solid globe revolving about a parent sun, acted upon only by mechanical and chemical forces, destitute of a living organism of plant or animal.

But the time has come to endow this sterile globe with organic forms, not only of plants, but of creatures possessed of life and sensation and voluntary motion. Here is the most difficult problem of all for modern atheistic science. How does atheism bridge the chasm between a world yet undorned by the presence of a living thing, and one that teems with the endlessly varied life forms of the present earth? Traversing all zones, exploring the records of the fauna now fossilized in rocky strata, studying the myriad animalculæ in a drop of stagnant water, the scientist declares that everywhere throughout the domain of life on this globe, observation establishes the invariable presence of one great law—*no living thing, except from pre-existing living matter*. At one stage in its history, the earth was, beyond doubt, destitute of life;

now it teems with life. What link in the chain of natural forces closes up the gap? Says Tyndall, "Considered fundamentally, it is by the operation of an insoluble mystery that life on earth is evolved." But something must be done, or the atheistic world-building stops short of one living thing in air or earth or sea; and so the chasm of "insoluble mystery" is bridged with "hypotheses"—"evolution," "protoplasm," "molecular interaction." If protoplasm is dead, how is life evolved from it? If living, whence came its life, since there was no antecedent life? "Molecular interaction" could not originate life. If the contrary be asserted, what is the proof? So there is here but a covering up of the difficulty with words, and no trace of an explanation of the manner in which life on earth began. Evolution is yet utterly without a fulcrum, and we leave it, useless, in the hands of the scientists, who, as the one of their number last named, than whom there is scarcely higher authority, declares, "will frankly admit their inability to point to any satisfactory experimental proof that life can be developed save from demonstrable antecedent life." But where the whole school of atheistic scientists stand dumb before the "insoluble mystery" of the origin of life, that book whose opening paragraphs proclaim the divine *genesis* of "the heaven and the earth," throws its light over this chasm, declaring that "God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth," and, "Let the earth bring forth the living creature after his kind."

Bacon says, in his *Essay on Atheism*, "God never wrought miracles to convince atheism, because his ordinary works convince it." Either the material universe is eternal, or there is a self-existent Creator. To say the universe is eternal, is to say what Spencer declares "unthinkable." But if it be not eternal, then must it have been created, since out of nothing nothing can come. In this view of the case, the universe, regardless of its character, is proof, positive and conclusive, of a Creator. Even the "fire mist" out of which evolutionists build worlds by the operation of "forces known to matter," necessitates the supposition of God—if the eternity of mat-

ter is unthinkable. Once matter was not, now it is; therefore it must have been created, and there is a Creator.

The argument from *design*, manifested alike in the universe as a whole, and in its endlessly varied adaptations of specific parts, has been strengthened, rather than weakened, by the extensive research of recent science—strengthened, indeed, we may say, in direct proportion to the increment of man's knowledge of the universe. In a recently published work, "Logic of Christian Evidences," by G. Frederick Wright, which we commend as a truly thoughtful book, the argument from design is thus briefly and clearly presented:

"Which is the more plausible supposition, that a self-existent and eternal *impersonal* force should have filled nature with its utilities and adaptations, and should at last have evolved the personality of man, or that a self-existent personality should have planned and created nature? . . . The assumption of a self-existent, personal First Cause, is an attempt to reduce the mystery of existence to its lowest terms; it is, therefore, scientific." Again, "Nothing is plainer than that utilities and adaptations abound in the world," and of these the "correlations between man's mental wants and their supply are the most remarkable."

Scarcely any one thing has more uniformly impressed the minds of philosophers and of the uneducated than that nature presents innumerable instances of the adaptation of means to an end. The student of nature everywhere finds proofs of intelligent mind the only rational explanation of these adaptations. If we grant, as some contend, that design in nature did not originally suggest God to the mind of man—that men "were theists before they were scientists," yet must we regard design as incontrovertible proof of theism, if we grant the major premise, that design, or adaptation, is referable only to intelligent mind.

Before me lies a copy of "Worcester's Dictionary, Unabridged, with Illustrations." The great volume contains nearly two thousand triple-columned pages. Let us resolve it into its chemical elements—so many atoms of carbon, hydrogen, oxygen, etc. Let us grant, if need be, that these atoms are eternal, and conceive of them in the "chaotic fire

mist" of the infinite past. Do we know any "force of nature" that could have developed these atoms into this book? Can we believe that a "fortuitous concourse of atoms," with infinite time to shift their relations, could produce such a book? Both questions compel a negative answer, and there is no escape from the alternative which refers the work to an intelligent mind. Because letters are placed in such order as to spell words; because the words occur in alphabetical order; because words form sentences; because the sentences are definitions, each of which follows the word it defines; because the illustrations are in juxtaposition with the definitions they illustrate; because the pages are numbered consecutively from the first to the last, and for many other reasons, I believe this book is the work of intelligent mind. Though I did not see any one make it, I no more doubt that somebody did make it than I doubt my own existence. I cannot doubt—I would be insane if I did. But not in this *arrangement of parts* only, which could not have been mere accident, do I find proof of intelligent mind, but also, and perhaps even more certainly, if that were possible, in the manifest *design* of the author, which, as the work proves, was to present the etymology, orthography, and meaning of every word in the English language. Here is the adaptation of means to an end, exhibiting intelligence that challenges admiration, and patient work that is truly wonderful!

Assume, now, a creature like man, with sentient and intellectual powers, and let the problem be to contrive some method of revealing the world about him, to this living being. Can we think of the *senses* otherwise than as a means to this end? Does the eye prove intelligent mind as its designer, any less than a dictionary proves it? And this is but a single instance of those adaptations with which the physical universe teems.

Further, in every work showing adaption of means to an end, the *end* must have lain in the mind of the author previous to the fabrication of the means; previous even to the conception of them. Such is the history of invention. That which is first in conception is seen only in the completion of the work—the *ideal* embodied. In such a relation to

an Infinite Intelligence, have the wisest men conceived the universe. Poetry and philosophy, whether ancient or modern, are alike full of this idea. As Milton says:

"God saw his works were good,
Answering his fair *ideal*."

Here, as it seems to us, hinges the controversy between theism and atheism, as to whether the world does or does not furnish proofs of a God. The doctrine of design, so fully presented by Paley, and in the Bridgewater Treatises, is the doctrine of the great majority of thinkers in all historic time. It was as familiar and as conclusive to Socrates, as to Paley or Hugh Miller. When Paul stood among the Athenian philosophers in the midst of Mars Hill, he proclaimed no impersonal force, but the personal "God who made the world and all things therein," and who "giveth all life and breath and all things," and he certainly and most forcibly stated the argument from *design* when he declared that "every house is builded by some man; but *he that built all things is God*." When David looked upon the resplendent stars that crown the clear Judean sky, he exclaimed, "The heavens declare the glory of God and the firmament sheweth his handiwork." "What do I see in nature?" asks Fenelon; "God—God everywhere, God alone!"

Now, it remains for us to ask, has the modern theory of evolution, by attempting to account for the world and its phenomena by causes purely physical, swept away every trace of intelligent mind?

1. Evolution, as we have seen, cannot account for matter. Much less can it account for the origin of life on the globe. It may suppose matter eternal; it knows life had a beginning.

2. Evolution is not, does not assume to be, a *causal* force. It is purely *modal*. Beginning with primordial life-forms, which it tells us were very simple, it teaches that forms endlessly varied and highly complicated, including man himself, alike as to his soul and body, have been developed from these rudimentary forms, the developing force (whatever it may be) being modified in its products by the ceaseless interaction of "organism" and "environment."

Thus, the question is reduced to one simply, as to the *mode* in which the force that made the world has operated—whether according to the conception that represents the Creator as an all-wise and all-powerful *mechanic*, or as a force (Infinite Mind) endowing matter with laws that work out the stupendous plan according to a pre-existent and intelligent ideal.

While it seems to us that evolution can yet claim no more respect than a theory—barely more than an hypothesis—there are intelligent Christian theists who receive it as true, claiming, as they do, that it is no less honoring to God to have made the world in the mode prescribed by evolution than in any other. Darwin, in his “Origin of Species,” does not hesitate to call in the power of the Creator to work out evolution, when he says: “There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or one; and that while the planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful, have been, and are being evolved.”

Denying God, yet unable to evolve the universe without his power, Spencer and others speak of “the Unknowable,” the “inscrutable Power,” the “unconditioned Reality,” the “unknown Cause manifested in the universe.” But what is this “Unknowable,” this “Power,” this “Reality,” this “Cause,” they inscribe upon their altar, but the living God, whom thus they ignorantly confess? How forcibly do the confessions of scientists illustrate the truth of the remark of the late distinguished Prof. Maxwell: “I have examined every system of atheism I can get my hands on, and I find that every system implies a God at the bottom, to make it workable.”

To be “without God,” is an unsatisfying condition of the human soul. It ever pleads, “Show us the Father, and it sufficeth.” Nothing short of that will suffice. Even Tyndall, with all his scientific speculations, looking into his own heart, finds the same yearning, and confesses, “I have noticed, during years of self-observation, that it is not in

hours of clearness and vigor that this doctrine (material atheism) commends itself to my mind; that in the presence of stronger and healthier thought, it ever dissolves and disappears, as offering no solution of the mystery in which we dwell, and of which we form a part."

How comforting the faith that anchors the soul and its world to the common Father of both! No! science has not taken away our God. Let it enlarge its domain ever so much, whether beneath our feet, or far out amid the magnificence of blazing suns, wherever it builds a new monument to itself, there true science erects an altar to the living God, and the devout scientist believes, adores, and worships, himself, the interpreter of nature, looking through nature to its author, and at every new revelation that breaks upon his vision, as his ever-expanding circle of knowledge sweeps outward, exclaims, "Great and marvelous are Thy works, in wisdom hast thou founded them all."

A. B. MILLER.

ART. VI.—THE OFFICE OF THE PASTORATE.

FOR the government of the Church the great Head and Master thereof has appointed certain offices therein. If the Church be an organized body, if it be a government, there must be some agency by which that government is exercised. It might be asked whether he who instituted it, and whose it is, ever delegated authority to govern to others? It may be answered, that while he has never relinquished his hold on the reins of government, he has chosen to exercise it through agencies and representatives of his own choosing. By reference to Eph. iv, 11, 12, we learn that "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The three first, viz: apostles, prophets, and evangelists, were extraordinary and special offices in the early Church, endowed with miraculous powers for the establishing of Christianity in the world, and since their design has been accomplished, and since no directions have been given for ordaining any successors to them, we conclude that these offices have entirely ceased; and, again, since specific directions are given for ordaining pastors and teachers, and much pains taken to define their specific duties, we infer that the pastoral office is intended to be perpetual in the Church.

It is to be remarked that the term *pastor*, as applied to the ministerial office, is used but once in the New Testament, and that in the place quoted from Ephesians. Yet the equivalent of the word is used time and again as designating the very ideas intended in our use of that word. The word *pastor* means a shepherd; primarily used of one who has the care of sheep, and is a favorite metaphor both with Christ and his inspired servants for indicating the relation of minister and people. In fact he calls himself by the same name. He is the "Good Pastor, or Shepherd," and Peter calls him the

"Chief Pastor, or Shepherd," and Paul calls him "that Great Pastor, or Shepherd of the sheep." So we may say that whatever is included in or intended by the office, Christ is the great Exemplar and pattern of the same.

Several different terms are used by the sacred writers to indicate this office, such as elder, or presbyter; bishop, or overseer; teacher and ruler; but whatever the term used, the pastoral idea is seldom lost sight of. In other words, the name applied to the minister is generally associated with some term peculiar to the office of a shepherd, such as "flock of God," "feed" (as a shepherd), etc. Peter exhorts the elders to "feed the flock of God," claiming to be an elder along with them. Paul charges the elders of Ephesus to "take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseer, to feed the Church of God." In these scriptures, though the term *elders* is the one used, yet we learn that it is of pastors of whom they are speaking. It is those who have charge of flocks; *i. e.*, the flock of God. The same is also true of the term bishop, or overseer. The Ephesian elders are not only called elders, and have charge of the flock of God, but also bishops, or overseers, placed over this flock. The same idea is brought out in Titus where Paul tells him that he left him in Crete to "ordain elders in every city, . . . if any be blameless, etc., for a bishop," continues he, "must be blameless as the steward of God." Thus we see that he first calls them elders, but continuing about the same office he calls them bishops. Facts sufficient have now been presented to show that the offices of pastor, bishop, and elder are all one and the same.

A matter of no little importance connected with this subject, is the means by which men are inducted into this office. I say men, for there seems to be no authority nor example for women occupying the position whatever. As to the means spoken of, two may be mentioned. (1) The Holy Spirit is spoken of as the prime mover. For example, the elders of Ephesus are reminded that it was the Holy Ghost that "had made them overseers, or bishops over the flock and Church of God. And the Holy Ghost said: "Separate me Barnabas and Saul for the work whereunto I have called

them." "So they being sent forth by the Holy Ghost, departed unto Seleucia." It is therefore clear that every one who enters the pastoral office must be "called of God as was Aaron." (2) A secondary means is that of the ministry of the Church itself. In other words, the men who are already in the pastoral office have a responsible agency in bringing others into it. It is their province to seek out those whom God has called, and to encourage them to enter the ministry; and when they become qualified, it is indispensable that they have the sanction and setting apart of the presbytery. Even Paul and Barnabas did not obey the call till the prophets and teachers at Antioch had "fasted and prayed and laid their hands on them." Timothy was set apart by the "laying on of the hands of the presbytery." It may be said, therefore, that although a man may be himself convinced of his call by the Holy Spirit, yet, before entering upon the pastoral work the fact of his call must become clear to the Church and his brother ministers. Hands are to be "laid suddenly on no man;" they must "also first be proved;" this ministry "is to be committed to faithful men, who shall be able to teach others also."

The duties of the pastor are set forth clearly in the word of God. The very name by which he is called indicates what is demanded at his hands. (1) As a pastor, or shepherd, he sustains a very close relation to the flock of God—the Church. The fact of his being a shepherd involves the idea of association and intimacy in daily life. Think of a shepherd giving attention to his flock only once a month, or once a week, and the rest of the time leaving them to be scattered abroad and devoured by grievous wolves. And yet, too well does this represent many of our pastorates. The duty of the pastor is "to watch for souls as they that must give account." This intimate association and watching involves also the duty of pastoral visitation. To watch for souls effectually we must visit them, find out their wants and temptations, and administer the word of life as we find them in need. Paul said that he had taught at Ephesus "publicly and from house to house." "I ceased not to warn every one, night and day, with tears." So we see that it is the duty of the pastor to make the spiritual

interests of his people his special every-day care. He should be wholly devoted to this as his business.

(2) As a watcher for souls it is his duty to teach. A shepherd's duty is to feed the sheep and the lambs of the flock; he is to "labor in word and doctrine;" he is to study to be a "workman that needeth not to be ashamed, rightly dividing the word of truth;" he is to "take heed to himself and to the doctrine that he may both save himself and them that hear him; he must be "apt to teach." Eminently then a pastor is to be a teacher, a guide to his people into a knowledge of the truth as it is in Jesus.

(3) He is also to rule in the Church. The Apostle says, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account." Again, "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine." We learn here that ruling in the Church was the joint duty of the two kinds of elders, one of whom were preachers and the other not. The word bishop also indicates the same duty. It means an overseer, and Paul says of the bishop that he must "rule well his own house," "for if a man know not how to rule his own house, how shall he take care of the Church of God?"

It is important to observe on this point, however, what Peter says to the elders, that they are not to take the oversight of the flock of God as "lords over God's heritage; but being ensamples to the flock." Their government, then, must be more that of example than of the exercise of mere lordly authority. This is the lesson taught us by the Chief Shepherd. He is the great example, in whose steps we should follow. Such is a cursory view of the duties of a pastor. It might be greatly enlarged, had we space and time to devote to it as its importance demands.

If such be the responsible duties of the pastor, it follows that for these the very highest qualifications are necessary, both natural and acquired. Intimate association with his people, "mixing and mingling" with them, visitation from house to house, requires that the pastor be sociable, amiable, and courteous. He must "make himself servant unto all;"

must "be made all things to all men, that he may by all means save some;" must "please all men in all things, not seeking his own profit," "giving no offense in anything, that the ministry be not blamed." For the care of souls, he needs above all things to have his own soul saved. To be a feeder of Christ's fold, he must himself "have tasted that the Lord is gracious."

Again, as a teacher, as an expounder of the word of God, he cannot himself be too thoroughly taught. In fact he is only likely to "hold fast the faithful word as he hath been taught, that he may be able by sound doctrine to exhort and to convince the gainsayers." To be skilled in sound doctrine—sound learning—is essential to his ability to meet the gainsayers, especially of modern times. To be able to rule in the Church, he must thoroughly understand the law of Christ, and he must himself have learned to obey that law, "in all things showing himself a pattern of good works."

But, on the other hand, the duties of the pastor give rise to corresponding ones on the part of the people. If it is his duty to watch for their souls, it is theirs to listen when he raises his warning voice; if it is his duty to visit them from house to house, it is theirs to receive him with hospitality; if it is his duty to take the oversight and rule of the Church, it is theirs to obey, and count their elders "worthy of double honor;" and if it is his duty to "give himself wholly to these things that his profiting may appear to all," if his entire time and talents and interest are to be concentrated in the care of their souls, it is their duty to give him a support. The twelve said, "It is not reason that we should leave the word of God and serve tables," and "we will give ourselves continually to prayer, and to the ministry of the word." Paul exhorted Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Mr. Cobbin's note is: "'In season, out of season,' means 'at all times, whether the season be peculiarly fitted or set apart for it or not;' publicly and privately, by day and night, in times of peace and of danger." If such be the devotion to his calling demanded of the pastor, it follows that whatever of temporal things he may need—money, food,

raiment, and shelter—must be supplied by his people; and to withhold the same is to “muzzle the mouth of the ox that treadeth out the corn;” for, says the Apostle, “the laborer is worthy of his reward,” and “if we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?” “Even so hath the Lord ordained that they which preach the gospel should live of the gospel.”

In conclusion, I would say, what a happy state of affairs would take place if this divine arrangement could be fully carried out in all our Churches. The beauty and wisdom of the divine plan must become apparent to every reflecting mind. We should then have no languishing, scattering congregations without a pastor, and no starving pastors without charges; and none who forsake the work of the ministry, like Demas, “having loved this present world.” It seems to me that a secularized ministry is very foreign from the divine intention as indicated in the New Testament, and that while some may be intended for what we may call evangelists, yet the main, the general intention is that every minister is to include the pastoral in his work. He is to be a feeder of the sheep; he is to take the oversight of the flock, and it is to this that he is ordained by the laying on of the hands of the Presbytery. I hold that every ordained minister is a bishop or pastor, and is thus set apart for that as his life-work, and having found a congregation that will accept and support him as its pastor, he should be installed as such in that congregation, and there remain, if possible, as long as life endures.

J. J. A. ROACH.

ART. VII.—THE LATE RICHARD BEARD, D.D.

As has already been announced in the public prints, the venerable Dr. Beard, in the eighty-second year of his age, closed his long and laborious life-work for his reward in heaven. We presume his biography or history will in due time be prepared and published by some suitable person, for the benefit of the Church, and the reading public generally.

We, nevertheless, deem it not inappropriate to present in these columns a few brief statements concerning his life and labors. It may be truthfully said that Dr. Beard belonged largely to three generations, having commenced his life in the closing year of the last century, and passed through more than four-fifths of the present. Having entered the ministry when very young, he has been prominent before the Church and the world about sixty years. He saw much, heard much, and learned much by observation and experience, as well as from books and study. Like most other young men entering the ministry in the very early period of the Church's history, he enjoyed very limited and inadequate means for acquiring a proper ministerial education. The old adage, however, "Where there is a will, there is a way," was in his case beautifully verified. From the very beginning of his ministerial career he evinced a deep and ardent desire for knowledge, and faithfully used every available means for its acquisition. The consequence was he soon became a proficient in all those studies imperatively required by the Constitution of the Church, as preparative to ordination. This limited measure of knowledge, however, did not satisfy him. After preaching several years, and learning from experience the serious disadvantage of being unable to read the Scriptures in the original languages, and probably for other weighty reasons,

he determined to pursue a collegiate course of study. This, by appropriate self-denial and a strong will, which often finds means where there seems to be none, he was enabled to do. Such was his proficiency and thoroughness, that immediately after his graduation he was elected to the chair of Ancient Languages, and became for the remainder of his life a professional teacher. Indeed he came to consider teaching rather than preaching, his special and appropriate vocation. He did not, however, abandon the pulpit, but served sometimes as supply, and sometimes as pastor of churches, while engaged in his professorial labors. As a preacher he was grave and dignified in manner, simple and perspicuous in style, free from pedantry and ostentation; as a teacher he filled quite a variety of positions, and by this means had the opportunity of making himself a proficient in all the studies in the college curriculum. His professorial labors, up to the time of his election to the chair of Systematic Theology, were confined mainly to literature and science, all of which only the better prepared him for the duties of his Theological Professorship. As a teacher he was earnest, faithful and conscientious. His instructions were clear and thorough, and his whole manner in the class-room was dignified, courteous and impressive. To his theological studies he brought an unusual interest and zeal. He ever manifested, and deeply felt the importance and responsibility of his position—that of an instructor of the rising ministry of the Church. By every available means he sought to impress them with the advantages of thorough mental training; but as a duty paramount to this, he sought to impress them with the necessity of a careful study of the Scriptures—prayerfulness, watchfulness, and deep and earnest piety. His zeal in this work instead of waning, seemed to wax greater and greater with his advancing years; and never did he display more enthusiasm in this work than during the last three years of his life, even up to the day of his death.

The life and labors of Dr. Beard form a valuable study. His example is profoundly instructive. It teaches us how much a young man, without facilities and under most embar-

raising circumstances, can accomplish by patient and persistent effort. Dr. Beard became learned and great under circumstances less auspicious than those of hundreds of others who have scarcely attained a respectable mediocrity. He has written his name ineffably on the hearts of many of the leading ministers of the Church, through whom his power will be transmitted to other generations. He has achieved for himself a large place in the history of the young and feeble Church, to whose interest he gave his life and labors. Though not recognized as one of the fathers of the Church in the strict sense of the term, yet he is recognized as the principal author of our present theological literature. His "Lectures on Theology" will always be recognized as the production of a scholarly, pains-taking and wisely discriminating and conscientious thinker; and forms a valuable contribution to the theological literature of the age. These lectures will be especially appreciated by the Church for whose benefit they were written, and by the students of Divinity will be always appreciated as of immense value as a text-book, or book of reference.

Let our young preachers study Dr. Beard's example as well as his literature, and be filled with the spirit of generous emulation. Let them do this both for their own sake, and for the sake of the cause of Christ.

Few men have been permitted to live so long, and to labor so long, so constantly in the interest of the Church, as was the subject of this notice. Though a man of feeble constitution, he was enabled through great prudence and system in his habits of life, and by the good providence of God, to labor almost continuously, or with very slight interruptions from sickness or from anything else, for a period of three score years. Though he was spared to the Church longer than are most of its servants, yet his death is a matter of deep regret not only to his family and personal friends, but to the Church generally. As a Church we ought to be thankful to God for such a man, for such a life, and for such abundant and valuable labors; but while we lament, we should not mourn as those who have no hope, remembering that our loss is his eternal gain. The sowing time to him was long, and was

faithfully and wisely employed; but with him it is now ended forever and the reaping time has come, and rich will be the harvest. "Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors: and their works do follow them."

S. G. BURNEY.

ART. VIII.—LITERARY NOTICES.

DISCUSSIONS IN HISTORY AND THEOLOGY, by George P. Fisher, D.D., LL.D., Titus Street Professor of Ecclesiastical History in Yale College.

This is a neat volume of 544 pages. It will be read with great interest by a particular class of readers. This class does not constitute the majority in any ordinary community, but it is respectable in point of numbers, and its favorable verdict will always be sought by a writer of culture and taste. The book is prepared for scholarly men, and such readers will acknowledge their obligations to the author. It is a dignified and cultured contribution to the literature, and pecially to the theological literature, of our country. We acknowledge ourselves an unusual interest in it. As we have said, it was written—every part of it—for scholarly men, but one of the most beautiful features of the work is, that the author has had the good sense and delicate taste to *inscribe it to his mother*. Such inscriptions are rare, and the rarity itself attracts the more attention, and awakens the more delicate and tender interest. *When I forget or ignore my obligations to the memory of my mother, let my right hand forget its cunning, and let my tongue cleave to the roof of my mouth.*

We will hear from our author a brief account of the plan of his work. It consists of essays; these essays are classified under three heads.

The first group relates mainly to the History, Dogmas, and Polity of the Roman Catholic Church.

The second group of Essays relates to New England Theology. Of course it commences with President Edwards. "Jonathan Edwards was the pioneer in a movement which was carried forward by a succession of theological leaders after him, and involved important modifications in the philosophy of Calvinism. The character of this movement—the most original in the history of American theology—and

the peculiarities of the principal coriphæi of the New England school, I have attempted impartially to describe." Thus speaks our author of what is evidently his favorite groups.

"The third division pertains to Theism and the Christian Evidences."

As we ourselves feel more interest in the second group of subjects, we confine our few remarks to that portion of our author's work, and, as we said before, we, too, of course, commence with President Edwards.

"It was pretty clearly implied in a remark of Dugald Stewart, that, up to his time, Jonathan Edwards was the only philosopher of note that America had produced. 'He,' it is added, 'in logical acuteness and subtilty, does not yield to any disputant bred in the universities of Europe.'" These high encomiums were pronounced under the influence of impressions made by Mr. Edwards' work on the Will. A work which calls forth such expressions of respect must carry with it very strong evidences of ability on the part of the writer. And we must admit this, whether we agree with the author in all his conclusions or not. On this subject, the verdict of two generations has been rendered. If Mr. Edwards had lived in the age of scholasticism, he would have been a scholastic in the same class with Augustine, Anselm, and Thomas Aquinas; that is, he would have been a scholastic deeply penetrated with an earnest, abiding, and controlling spirituality. In any association, spirituality would have been pre-eminent in him.

Mr. Edwards is, perhaps, better known, however, in this country as a theologian than as a metaphysician. His work on the Will was really written rather in the interest of theology than of philosophy. Edwards was a Calvinist. In regard to his work on the Will, our author says: "He came forward as the champion of Calvinism against Whitby and its other English assailants. He 'intended to bring the late objections and outcries against Calvinistic divinity to the test of the strictest reasoning.'" The manner in which he proceeded with his task needs not be pointed out here.

In giving an account of his religious experience, Mr. Edwards sets forth views which bring him into coincidence

with the Calvinistic school, especially on the subject of divine sovereignty. He says of himself: "From my childhood up, my mind had been full of objections against the doctrine of God's sovereignty, in choosing whom he would to eternal life, and rejecting whom he pleased; leaving them eternally to perish, and be everlastingly tormented in hell. It used to appear like a horrible doctrine to me. But I remember the time very well when I seemed to be convinced and fully satisfied as to this sovereignty of God, and his justice in thus eternally disposing of men according to his sovereign pleasure. But never could I give an account how, or by what means I was thus convinced, not in the least imagining at the time, nor for a long time afterwards, that there was any extraordinary influence of God's Spirit in it; but only that now I saw farther, and my reason apprehended the justice and reasonableness of it. However, my mind rested in it, and it put an end to all my cavils and objections. And there has been a wonderful alteration in my mind, with respect to the doctrine of God's sovereignty, from that day to this; so that I scarce ever have found so much as a rising objection against it, in the most absolute sense, in God's shewing mercy to whom he will shew mercy, and hardening whom he will. God's absolute sovereignty and justice, with respect to salvation and damnation, is what my mind seems to rest assured of, as much as of any thing that I see with my eyes; at least it is so at times. I have often since had not only a conviction, but a delightful conviction. The doctrine has very often appeared exceedingly pleasant, bright, and sweet. Absolute sovereignty is what I love to ascribe to God."* From these statements of his early reasonings and religious experience, we would expect him to have become a Calvinist in the strong sense of the term. He evidently became what we call a High Calvinist. It is remarkable, however, that he introduced lines of theological thought, which carried further, perhaps, than he would have carried them, developed themselves in what is called, by way of distinction, the New England Theology. However strange it may seem, the New England Theology has been a thorn in the side of

* *Life of Edwards*, by Dwight.

the old-fashioned theology of John Knox from Mr. Edwards' day to the present. In 1838, it divided the Presbyterian Church, and even now in the united Church it is a smothered embers which may prove a forerunner of trouble. We sincerely hope, however, that no trouble will come. We do not think the Presbyterian Church perfect, but it is capable of doing great good, and we say, God speed it in every good thing!

Among the men who followed in President Edwards' line of thought was Dr. Nathaniel W. Taylor, during a number of years Professor of Theology in Yale College. Our author places Dr. Taylor next to President Edwards in his department of thought and labor. "Dr. Taylor," says he, "was a metaphysician; he was a philosopher, who had no equal in this department, on our side of the Atlantic, since President Edwards." This is high praise. Perhaps it is deserved; we have no reason to doubt it. His life, however, during his professorship, was rather a stormy one. He was progressive. He was considered unsafe. At least, he was considered so by some of the cautious, conservative thinkers of the old school of his times. He and Dr. Charles Hodge were contemporaries during most of their public lives. They were both leaders in their respective fields of thought and labor. Though their respective lines of thought on the subject of metaphysical theology had started from the same point, in these leaders the lines had diverged very materially. Almost a perpetual controversy was the result.

Dr. Leonard Woods, Professor of Theology at Andover, also became antagonistic to Dr. Taylor. Dr. Woods seemed like a foe of his own household. Upon the whole, he was treated with a good deal of severity on both sides. He thought that he was mistreated—persecuted. His adversaries would not allow him the benefit of his own explanations; they insisted on explaining for him. In this way it is easy to make a man a heretic, or a traitor, or any thing else which his critics may choose to make him. Such treatment is unkind, not to say unjust. The maxim of the law is more humane: "Every man is to be supposed honest until he is proved to be otherwise." We close our remarks on this

case with the last paragraph of our author upon it:

"We have written," says he, "the foregoing pages, not because we are able to accept all the solutions of the high problems of the New Haven divines incorporated in their system; for we do not. We have written as expositors, not as advocates. But we regard the persistent efforts to dogmatize the New Haven system, by affixing to it the epithet Pelagian, as utterly groundless and unjustifiable. And we hold in high honor the originators of this theological system. Drs. Taylor, Fitch, and Goodrich formed together a corps of theologians of whom it is not too much to say that any university in Christendom might well be proud. The rare and admirable ability which they displayed in the discussion of theological questions was mingled with an untiring zeal in promoting practical religion. In the pulpit, or conference-room, as religious teachers or counselors, their labors were abundant, and were attended with unsurpassed success. They investigated theology, not so much to gratify an intellectual curiosity, as to arm themselves for the practical work of persuading men to turn to God.* One of this group of eminent men still survives; one in whom philosophical power, rhetorical felicity, and poetic feeling are equally mingled, and whose modest, unambitious character serves to set in stronger relief his almost unrivaled genius as a theologian and preacher."

We have another member of the trio which constitute our author's New England group. We allude to Dr. William Ellery Channing. Dr. Channing's line of thought was very different from that of President Edwards or Dr. Taylor. He was a Unitarian. Whilst Edwardeanism was a restatement of Calvinism, and Hopkinsianism was more radical than its immediate predecessor. Unitarianism was an absolute revolt from both. Another form of statement will, perhaps, be more exact in describing this form of thought. It was a violent reaction from the harsh and crusty theology and morality of the old New England Puritans. The misfortune was, that the reaction was too great. It introduced a morality beautiful enough, but a superficial religion. The character of its religion was the natural result of an unsound the-

* Dr. E. T. Fitch died in 1871. This Essay was written in 1869.

ology. Dr. Channing was one of the best specimens of Unitarianism. He was learned, upright, patriotic, but a decided Unitarian. Our author gives us the following upon the subject of Channing's theology, which we offer instead of a good deal more that might be said: "The diversified forms of selfish and unrighteous action are not habitually traced back by him to the *fans et origo malarum*—the mysterious alienation of men from the fellowship of God. The moral malady is not explored to its sources; and hence the tendency to treat it with palliatives. He is too much inclined to rely upon education to do the work of regeneration. The forces requisite for the redemption of the captive from servitude are underrated; as John Randolph said of Watts and Beattie, given him as an antidote against Hume, 'Milk-and-water for the bite of a rattlesnake.' This tendency was not fully carried out by Channing. He belonged to a transition state. But he shows plainly the drift of the stream, and he speaks of customary accusations of sin brought against mankind as exaggerated."

We have not room for more; but we commend this book as one of deep interest in its line.

R. B.

[The foregoing review was written by Dr. Beard, and the last work he ever did. He finished it on Thursday, the 25th of November, and was taken sick almost immediately afterward, and died on the next Thursday evening, just before 6 o'clock. He never had a pen in his hand after writing this review. We speak of this to show to the reader that, although he was eighty-one years old, and his body worn out, yet his mind retained its vigor and freshness to a remarkable degree.—Eds.]

PREADAMITES; or, a Demonstration of the Existence of Man before Adam; together with a Study of their Condition, Antiquity, Racial Affinities, and Progressive Dispersion over the Earth, with Charts and other Illustrations, by Alexander Winchell, LL.D., Professor of Geology and Palæontology in the University of Michigan; author of "Sketches of Creation," "The Doctrine of Evolution," "The Reconciliation of Science and Religion," "A Geological Chart," etc. Second Edition. Chicago: S. C. Griggs & Co. London: Trubner & Co. 1880.

This is a large 8vo. volume of 500 pages, well gotten up—paper good, type good, mechanical work good—neatly and substantially bound in cloth.

The subject is one that has for many years deeply interested and somewhat disturbed the equanimity of the Christian and scientific world, and is likely to be the subject of much future discussion between scientists and theologians.

It is hoped, and not without reasons, that in future discussions there may be more magnanimity and less acrimony displayed by those who may participate in them, than has generally been displayed in the past.

The Bible and science are not mutual enemies, but mutual friends. The Bible needs the friendly offices of science as an interpreter, and as a demonstrator of its vital and important truths. Science needs the light of the Bible to carry the thoughts and faith of men beyond the secondary causes of phenomena, with which alone it deals, to the prime causes of things. What the civilization of this or any other age, of this or any other country would be, if guided only by the facts of (physical) science, no one can well imagine. Nature is no less the book of God than is the Bible. He speaks in both and never stultifies himself. Nature—universal nature and divine revelation are in fraternal accord. Scientists and theologians should be equally so. They both labor in the same great cause, but in different spheres. A triumph for one is a triumph for the other.

True it is, a conflict is sometimes alleged. Well, if there is a conflict they cannot both be true. If the alleged teachings of science are false, they ought to be exposed and rejected. If the alleged teachings of the Bible are false, they too

ought to be exposed and rejected; or, if what is called science can be proven to be false, then it is no science at all; and if what is called divine revelation can be proven false, then it is no revelation at all; but if science and the Bible are both true, there can be no conflict; and consequently no cause for nervousness or any sort of uneasiness on the part of the friends of science or those of the Bible.

The possible conflicts are between the interpretations of science and the interpretations of the Bible. Here there has often been real conflict; such conflicts may continue to arise for centuries to come. The truths of the Bible are fixed and immutable. So are the principles or laws of nature. But the science of the Bible, and the science of nature are not fixed quantities. They represent only what we know, or suppose we know, of the Bible and of nature. Hence, so long as our knowledge is confessedly defective, we must be liable to misread some things, both in nature and in revelation, both running as they do up into the infinite and incomprehensible. Those misreadings give rise to conflicts and controversies.

A false interpretation of science may contradict a true interpretation of revelation. A false interpretation of revelation may contradict a true interpretation of the facts of nature.

One reading of the book of nature may contradict another reading of the great book; and one interpretation of the Bible may contradict another.

The ultimate results of these conflicts are good rather than evil. They are the crucibles by which the dross and pure metal are separated. Favorite theories are proven false, and cast aside, not only as useless, but as positive hindrances to the advancement of truth, and new and more worthy theories take their place, and the world is thereby made wiser and happier.

It so happens that all the conflicts indicated above do exist at the present time in relation to the subject of which the book before us treats, viz: the origin and divarication of the human family. Some that make the Bible their principal reliance differ widely from others that make science their chief

guide; while those classes respectively differ among themselves, one Bible exegete holding to one theory and another to a conflicting theory; and one scientist builds up one theory and his brother labors to topple it over. Amid this clashing and tumbling of theories the solid truth is brought to light, and the world given the benefit of its satisfactory and beneficent teachings. In this we should rejoice, and do rejoice.

In relation to the origin and divarication of the different races of men, the following theories have been propounded and are all still maintained with more or less tenacity. The first theory is, (a) that the Adam of the Bible was absolutely the first man, from whom all human beings have descended; (b) that about 1656 years after Adam's creation a deluge destroyed the whole race, except Noah and his family; (c) that all post-deluvians are the descendants of Noah; (d) that all the differences among the posterity of Noah are the natural results of climatic and other physical agencies.

The second theory is the same as the first, except division (d), and asserts that Ham was by divine interposition born black, and is the father of all the negro races, and that all the races intermediate between the white man and the negro are the results of intermarriage. The third theory asserts a plurality of human stocks, and that men existed upon the earth before the Adam of the Bible was created. The fourth theory teaches, (a) that all men have descended from one stock; (b) that the first man was black; (c) that the white man is a descendant of the black man by ordinary generation, and at the same time by special divine agency—really a new creation; (e) that the Adam of Genesis was the first man of his type or family, as also in the purview of the Bible; (d) that the Noachian flood was universal only as to the descendants of the Adam of Genesis (Noah and his family excepted), and possibly some of the Cainites. The first, the second, and the fourth theories are monogenesiactal—make all races of one blood. The third is polygenesiactal—making different races of different origins. The first and second derive the negro from the white man—the first by climatic and other natural influences, and the second by supernatural agency. The fourth derives the white man from the negro by supernatural

agency, reversing the order of derivation of the second. The first and second rest mainly upon biblical exegesis, but claim the concurrence of science. The third and fourth were evidently suggested by the indications of science as understood by her votaries. The latter, especially, claims not only harmony with revelation, but positive support from it.

This is the theory propounded by Prof. Winchell, in the interest of which his book was written. He seems to be profoundly in earnest—displays the utmost candor, and commendable forbearance towards those who hold adverse opinions. He brings to bear on the subject the resources of a vast erudition, is concise and clear in his statements, discriminating and logical in argumentation. His book, whatever may be the merit of his theory, is certainly a masterly production, and cannot fail to make a profound impression upon those who may read it.

Dr. Winchell relies largely upon the generally accepted indications of science—geology, palæontology, archæology, anthropology and ethnology. He seeks, however, to popularize his work by giving the conclusions of his investigations, rather than his methods. The book is strictly theistic throughout, is anti-Christian neither in spirit nor intention, and claims not to conflict with the facts of the Bible rightly understood, but denies the correctness of some of the popular interpretations of the Bible.

He denies, like Brugsch-Bey, and most other modern writers on the subject, the correctness of the Usherian chronology of the Bible, or rather denies that the Bible has any chronology, or that it was intended to fix the date of creation. This he considers unknown, and with present lights unknowable.

He fixes the creation of the primitive man unknown centuries prior to the creation of the Adam of Genesis, whom he considers to be a descendant of the primitive man, and strictly a product of a force in nature, but which does not belong to nature—as veritably a new creation as if instantly spoken into being by a creative fiat, and who was literally the first man, in being the *first of a new race*.

Among the ancestry of the Adam of the Bible he includes

the Dravidian, Mongoloid, Eskimo, the Negro, the Papuan, the Hottentot, and the Australian. The Australian our author reckons the lowest type of humanity now on the globe, but believes the primitive man, now extinct, was still lower in the scale of being than the Australian. Adam's immediate ancestry he finds among the Mongoloids, who were the highest type of preadamites. It will readily occur to the reader that there are no descendants of preadamites upon the earth now, except the descendants of Noah, if the deluge was universal.

Dr. Winchell admits the occurrence of the deluge, but denies its universality, and as the flood was a judgment upon the Adamites, it does not follow that all, if any, preadamites who were then pretty well dispersed over the earth, were destroyed.

Most scholars, both theologians and scientists, we believe, disallow the universality of the flood, and take the terms of universality used in its description in a restricted sense, as we are obliged to do in the account of the plagues inflicted upon Egypt, and in the enumerations of the nations represented at Pentecost. (Acts II.)

But if all the earth covered by the flood means only that part occupied by Adamites, then the facts do not require us to believe that the preadamites, if they existed, were destroyed by the flood; and on this hypothesis a large part of the present population of the globe may be the descendants of preadamite races.

That part of our author's work in which our readers will feel most interest, is that part in which appeal is made to the Bible. We would be pleased to be able to give our author's statements and arguments in full in this part of his work, but must content ourselves with a brief statement of the case.

Prof. Winchell insists that the following forms of expression and the following facts, all imply the existence of preadamites: (a) Cain's language, "Every one that findeth me shall slay me;" (b) "Jehovah said to him, *Whosoever slayeth Cain, vengeance shall be taken on him seven-fold*;" (c) "And Jehovah set a mark upon Cain, lest *any finding him should kill him*;" (d) "Cain married a wife," (and had a son, Enoch,

before any intimation is given that Adam had any daughters); (e) "Cain built a city;" (f) "From Enoch descended generations represented by Irad, Mehujael, Methusael, and Lamech, who married two wives;" (g) "Jabal, the son of one wife, was the father of such as dwell in tents;" (h) "Jubal, his brother, was the father of such as handle the harp;" (i) "When men began to multiply on the face of the earth, and daughters were born unto them, the sons of God saw the daughters of men that they were fair and took them wives of all which they chose, and the children of such unions (became) mighty men, which (were) of old men (ENoShI) of renown."

Our author thinks "that a natural and unsophisticated interpretation of the foregoing biblical statements demonstrates that they imply the existence of preadamites." On the authority of these facts he states substantially—

1. That Cain recognizes the existence of a nonadamitic people remote from Eden, from whom he apprehended danger, not because he was a murderer, but because he was to them a foreigner and stranger.

2. That Jehovah recognizes a foreign people and Cain's danger among them, and provides for his defense.

3. That Cain traveled east from Eden and encountered probably some of the primitive Dravidians or Mongoloids, whose descendants still have a powerful foothold in all the contiguous region.

4. That Cain found his wife in the region to which he removed—a preadamite of course. He thinks this view far more reasonable and more decent than the common interpretation which assumes that Cain married his sister or niece, and that not till long after his banishment, at which time Adam's daughters are not stated to have been born. He thinks it in the highest degree improbable that a daughter of Adam would follow into the wilderness the murderer of her brother.

5. The conjugal difficulty does not concern Cain only. Where did Seth find a wife? The common theory says in his father's family. Then incestuous blood flows in all human kind.

Our author thinks Seth found his wife among the pre-

adamites, there not being sufficient physiological differences between adamites and nonadamites to create racial repugnance.

6. "Cain built a city. How did he build a city with only a wife and a baby?" Our author thinks that Cain having married a preadamite became a man of influence among his wife's people, and thus built a city. But where did Enoch get a wife? Was she his aunt or sister, as the old theory supposes?

Prof. Winchell finds no difficulty in answering such questions without assuming incestuous connections, or that what is a sin now was no sin when Adam was on the earth.

7. Similar difficulties occur in reference to other descendants of Cain and Seth, and other descendants of Adam. According to the old theory, it is insisted that incest was the rule; or, that "a principle of moral right set down as eternal in the nineteenth century, A. D., did not exist in the fortieth century, B. C."

8. The case of Lamech is also discussed. His two wives are taken to be preadamites, as also the man that he killed.

We copy the Professor's statements concerning the "sons of God:" "The 'sons of God' married the 'daughters of men.' What is the meaning of this antithesis? The 'sons of God' plainly belong to a different people from 'the daughters of men.' Who, then, were the 'men?' I think it unnecessary to go far for the answer. If we go to the original of the first verse of this chapter, we find it to read thus: 'And it was when the ADaM began to multiply on the face of the ADaM-aH.' Indeed! we have heard of ADaM and ADaM-aH before. The sons of men were the sons of Adam—the same whom Jehovah Elohim created—the same whose posterity were Seth and Enos, and Cainan and Noah. Who were the 'men?' The Bible tells us further, that Jehovah said, 'My spirit shall not always strive with ADaM;' and, again, that 'Jehovah saw that the wickedness of the ADaM was great in the earth;' and 'it repented Jehovah that he had formed the ADaM,' and 'Jehovah said, I will destroy the ADaM whom I have created,' and accordingly sent a flood. The 'men' in all these passages were the Adamites. The 'sons of God' are mentioned in antithesis to

these; they were not Adamites. Nothing is plainer, then than that they were preadamites. All conceivable humanity must have been Adamic or preadamic. Why called 'sons of God?' Because they were 'sons,' but not the sons of 'men' (or Adamites), and the anthropomorphic conceptions of the Hebrews, who traced all things to God, led them to ascribe young men whose ultimate ancestry was unknown, to the parentage of the all-producing Jehovah."

The question will very naturally suggest itself to many readers, "How will this theory harmonize with the gospel plan of redemption."

Dr. Winchell devotes one chapter of his book to the discussion of this subject, asserting the unity of mankind—that God has made of one blood all nations—the arguments used by Dr. — Smith, and others, against diversity of origin, have no adverse bearing, have no force against this theory. He insists that the scheme of salvation through Christ can just as consistently as the orthodox system apply to all nations, including both adamites and preadamites. In support of this position, besides some direct arguments of his own, he quotes many statements from orthodox writers, as Dr. Whedon, Dr. McCausland, Dr. Chalmers, and the late Bishop Marvin, Hugh Miller, Sir David Brewster, Dr. Edward Nares, whose utterances favor the idea of the applicability of the atonement of Christ to others beside Adamites.

The subject of preadamites is chiefly in the domain of science. Only those who have familiarized themselves to some considerable extent with geology, archæology, biology, ethnology, etc., can fully estimate the arguments *pro* and *con*. If the theory is true, bible interpretation will be made to conform to it, as in the case of astronomy, geology, etc.; if it is false, it will come to naught, as in the case of astrology and many of the pretensions of modern physical science, so called.

B.

THE LIFE OF CHARLES HODGE, D.D., LL.D., Professor in the Theological Seminary, Princeton, N. J. By his son, A. A. Hodge. New York: Charles Scribner's Sons, 743, 745 Broadway. Price, \$3.00.

Among the many valuable books sent to us for notice, by

the enterprising house of Charles Scribner's Sons, none is more highly appreciated, or read with so much interest as the life of this good and great man. It is written by his son, Rev. Dr. A. A. Hodge, who now fills his father's place in Princeton Seminary.

Dr. Hodge was one of the most remarkable men ever produced in America, and the notice of the great men of this country, in the future, will not be complete without his name. He not only possessed a fine mind, and that mind thoroughly disciplined and filled with useful knowledge, but he had a great, good heart, and, above all, that heart was filled with the religion of the blessed Saviour, and overflowed with love to God and to men. His life was devoted to the cause of our Master as completely, perhaps, as has been that of any other man that ever lived in America, and, while he was a strict and unflinching Calvinist, his work is the common heritage of all Christians. We are devoutly thankful to God our Father, that he gave to the Church and the world the long and remarkably useful life of Charles Hodge.

He was born in Philadelphia, December 28, 1797, and died at Princeton on the 19th of June, 1878, having attained the good old age of eighty years, five months, and twenty-one days.

He entered the Sophomore Class in Princeton College in 1812, and was graduated, delivering the valedictory oration, September, 1815.

He entered the Seminary in 1816, and was graduated in 1819.

He professed religion in the early part of the year 1815, and joined the Church, during the revival at Princeton, which lasted through the winter of 1814 and 1815. He was received as a candidate for the ministry by the Presbytery of Philadelphia, October, 1817; was licensed to preach October, 1819; was ordained by the Presbytery of New Brunswick, November, 1821.

He became a teacher of Hebrew and New Testament Greek in Princeton Seminary in June, 1820, and remained a professor in that Seminary until his death. His work in the Seminary was continued, without intermission, for fifty-eight years, ex-

cept nearly two years spent in Europe, from October, 1826, to August, 1828.

While in Germany, he was the student and intimate friend of Gesenius, the great Hebrew author, and Tholuck, the greater theologian. They were both near his own age, and the friendship and mutual attachments then formed—especially between him and Tholuck—lasted during their long lives.

His works, especially upon theology, will live as long as the Reformed Churches have an existence, and their influence will be felt as long as time lasts.

He was one of the greatest thinkers and theologians of the age, and, perhaps, the closest and most critical reviewer in the world.

On most questions he was moderate, and *always* conservative, although sometimes his conservatism might be considered extreme. While he was not an adroit debater, he was always strong; and whether in the courts of the Church, before his classes, or in the pulpit—and especially with the pen—he wielded a mighty power, and that power was felt all over Christendom.

His correspondence with his intimate friends, his mother, his brother, his class-mates, Bishop Johns, of Virginia, Bishop McIlvaine, of Ohio, many of his European friends, and others, show not only the natural gifts, but the noble Christian character of the man.

The biographer has done his part well, in giving to the reader the record of his father's literary and professional career, and his simple and pious life with his family at home. The book will be held as a valuable contribution to biographical literature by all who read it, but especially by the hundreds of ministers of different denominations who have had the good fortune to be his students. The book contains two portraits of Dr. Hodge—one of them at the age of fifty and the other at the close of life.

We cordially recommend the book to all lovers of biography, and especially would we recommend all ministers, who can do so, to get it.

K.

A POPULAR COMMENTARY ON THE NEW TESTAMENT, by English and American Scholars of Various Evangelical Denominations, with illustrations and maps, edited by Philip Schaff, D.D., LL.D. Vol. 2—The Gospel of John and the Acts. New York: Charles Scribner's Sons. Edinburgh: T. & T. Clark, 1880. Price \$6.00.

This is the second volume of a popular and excellent Commentary on the New Testament, by Dr. Schaff, assisted by other eminent scholars. The Commentary on St. John is by Prof. William Milligan, D.D., University of Aberdeen, and Prof. William F. Moulton, D.D., De Lees College, Cambridge; and on the Acts of the Apostles, by D. S. Howson, D.D., Dean of Chester, and Canon Donald Spence, Rector of St. Pancras, London. The plan is simple and comprehensive, and while it is adapted to the common reader, it will meet the wants of the critical scholar. For general purposes we like it better than Lange, though it is not so critical. As it is suited to the minister, in the preparation of his sermons; to the teacher, in the preparation of the Sunday-school lesson, and to home reading, in seeking the correct interpretation of God's word, it is destined to have a large circulation, and to become very popular.

The work is not prepared in the interest of any religious sect or school of theological thought (so far as we have been able to see from this volume), but to *get at* the plainest and simplest meaning of the text. We judge from this volume that the effort is purely in the interest of evangelical truth, and with the ripe scholarship and independent thought of Dr. Schaff, and the erudition of his co-laborers, we have no doubt that the whole work will be a success.

The manner of presenting the plainest translation of the text is unique. Each chapter contains only a paragraph of Scripture, with the comments. First, the text in King James' version without any comment, but valuable references and marginal notes are given. Immediately after the Scripture, a space is given to the discussion of the contents of the paragraph. Then the verses are taken up separately, giving a translation of each one, in which the effort is made to more clearly present the meaning of the writer upon the face of

the text. The object seems to be to remove the obscurity of the old version. Immediately following each verse are the comments upon it.

There are seventy-five illustrations in this volume, and some of them very fine. Twelve of them are full-page. There are five valuable maps; the "Map of the Roman Empire," "Map of Cyprus," "Map of Malta," "Map of St. Paul's route from Puteoli to Rome," and the "Map of St. Paul's Missionary Tours." We call special attention to the "Map of St. Paul's Missionary Tours" as a very valuable one.

We bespeak for this volume a useful career, and recommend it to all who wish a good, plain, and scholarly commentary on John and the Acts.

K.

THE APOCRYPHA OF THE OLD TESTAMENT; with Historical Introductions, a Revised Translation, and Notes Critical and Explanatory, by Edwin Cone Bissell, D.D. Edited, etc., by Philip Schaff, D.D., LL.D. New York: Charles Scribner's Sons, 743 and 745 Broadway. 1880. 680 pages. Price \$5.00.

This is a supplementary volume to Lange's Commentaries, and is in the same style and binding.

It is a volume of wonderful interest, especially to us, as this is the first commentary we have ever seen upon the Apocrypha.

It is upon the same general plan of Lange's Commentary, and the historical and exegetical discussions are as critical and complete. The reputation of Dr. Bissell as the author of the work on "The Historic Origin of the Bible," is well known to critical students of the word of God; and coupled with the reputation of Dr. Schaff, we would expect nothing short of a complete and thorough work.

In part first of the general introduction, he gives a review of Jewish history in the Persian and Grecian periods, and in the second part, a review of the history of the Apocryphal books of the Old Testament—their origin, character, and scope.

The books are closely and critically examined, and each verse separately commented upon, with an elaborate intro-

duction to each book, with a history of the several versions.

A matter of special interest in the work is the history and character of the "Leading Works of the Old Testament Pseudepigrapha." This includes the book of Enoch, the Sibylline Oracles, the Apocalypse of Baruch, the Psalms of Solomon, the Assumption of Moses, the Ascension of Isaiah, the Book of Jubilees, and the Testaments of the Twelve Patriarchs.

This volume completes this series of Dr. Schaff's commentaries, and a valuable contribution to Christian and biblical literature it is. To all students who have Lange's Commentaries, we would say, Your set is not complete without Bissell on the Apocrypha; and to any preacher, or Bible student, who is not fortunate enough to possess the whole set, the Apocrypha will be interesting and profitable alone, as it, of course, has no direct connection with the other volumes.

K.

THE AGES TO COME; OR, THE FUTURE STATES. By E. Adkins, D.D. New York: The Authors' Publishing Company. 1880.

This is a very readable and entertaining book of 336 pages. We have had more than ordinary interest in its perusal. The author discusses the whole subject of Eschatology in an able and scholarly manner. He is a fine linguist, and has made a careful philological study of the Scriptures in reference to life, death, the future *states*, the resurrection of the body, the final judgment, and future rewards and punishments.

He believes in an intermediate state for the spirit, from which it is called to be finally judged. His discussion of this question, while it is rather novel, is very interesting.

In discussing this intermediate state, in which Christ existed while his body was in the sepulchre—"this day shalt thou be with me in Paradise"—our author gives us the following in regard to Christ's preaching to the "spirits in prison" (1 Peter III. 18, seq.): "The following is an exact translation: 'For Christ also suffered once concerning sins, a Just One on behalf of unjust, that he might lead us to God, having been put to death in flesh, but made alive in spirit, in

which also he went and preached to the spirits in prison who disobeyed once when the long-suffering of God was waiting out in the days of Noah while an ark was preparing, into which a few, that is eight, souls were saved by water.'” After speaking of the difficulties in the passage, he says: “Whither, when, and in what state our Lord went and preached to the spirits, are questions which need no discussion. They are settled in the plain words of the text as expressed in the above translation. We have here an explicit revelation of the ‘*Descensus Christi ad inferos*’—the descent of Christ to the dwellers in Hades. But the following questions meet us here:

“1. To what *spirits* did Christ preach? The text seems to answer directly and specifically: ‘To the spirits which disobeyed in the days of Noah while an ark was preparing.’ Our view is, therefore, limited to the one hundred and twenty years of God’s special forbearance while Noah was building the ark. The disobedience which marked those to whom Christ preached was confined to that particular period.” After arguing that it could not be those who rejected the promise of the coming Messiah, because there could be no object in preaching to wicked spirits, “whose character was fixed and had received the stamp of destiny, by the neglect of the opportunities and abuse of the privileges of their probationary state, and whose doom was already sealed in the preliminary state of perdition”; nor to Noah and his family, he adds: “To what spirits, then, did Christ preach? . . . ‘To the spirits who disobeyed, once, in the days of Noah, while an ark was preparing.’ The disobedience with which, alone, those to whom he preached were charged, was limited to that particular period of time. Of course it must have related to Noah’s mission to the antediluvian world. Up to the time of that special mission, they were faithful and obedient to all God’s requirements; and their character was devout. Thus they were distinguished from ‘the world of the ungodly.’ . . . We see that their moral attitude differed from that of every other class of their cotemporaries, and, indeed, of mankind in any age. To these alone did Christ preach, But,

"2. Why preach to those spirits in particular, to the exclusion of all others? . . . What was the nature of their imprisonment can be known no further than can be gathered from the sacred word. As they worshiped and served God, and believed in the promised Saviour, their disobedience was not of such a nature as to consign them to the region of lost spirits in Hades, to await the doom of the ungodly. But it disqualified them for entering at once into the abode and society of the blest. Some preparatory chastening, some corrective discipline, was necessary to qualify them for full participation in the privileges and enjoyment of that happy place and state; and the special mission and ministry of Christ were requisite to remove their disabilities, and enable them to 'live according to God in Spirit.' In that condition, the news of Christ's finished work would be 'good tidings of great joy' to them."

We do not wish to make the impression, by the foregoing extracts, that our author believes the doctrine of the Romish purgatory to be true, for this he positively denies.

His discussion of *Sheol* and *Hades* is particularly interesting; as also his discussion of the restoration of the Jews, the second coming of Christ, anti-Christ, the millennium, the resurrection, the general judgment, heaven and hell, etc., etc.

While there are some things in Dr. Adkins' book that we cannot accept, yet we do take pleasure in commending it to our readers as a clear, able, and forcible presentation of the important Bible truths which he treats, and it will do any Christian or Bible scholar good to read it. K.

RELIGION AND CHEMISTRY: A Restatement of an Old Argument, by Josiah Parsons Cooke, Erving Professor of Chemistry and Mineralogy in Harvard University. New York: Charles Scribner's Sons. 1880. 331 pages. Price \$1.50.

This book is a republication of a course of lectures delivered by the author before the Brooklyn Institute in 1861. They are completely revised and adapted to the present state of chemical science.

The object of the work is to show that the adaptations and

evidences of design in the physical world are such as to confirm our faith in a great designer, even in the face of modern theories of evolution and organic development. It well deserves popular favor, and should be universally read. The idea that science is sapping the foundations of religion should be removed as much as possible from the minds of the people, and hence there is great need of just such books as Professor Cooke has written.

Let any scientific theories whatever be established, God is still as markedly manifest in nature as before. Science may tell the *how*, but can never expect to find the ultimate *why*. The hypotheses which explain natural phenomena are themselves often inexplicable. Of the true nature of gravitation, interstellar, ether, and chemical affinity, we are to-day utterly ignorant. There is a moving cause hid away in the bosom of nature for which we vainly seek. This is none other but God.

We heartily commend this book to our readers, and feel assured that they will find instruction and profit in its perusal.

H.

OBSERVATIONS CONCERNING THE SCRIPTURE ECONOMY OF THE TRINITY AND COVENANT OF REDEMPTION; by Jonathan Edwards, with an Introduction and Appendix by Egbert C. Smyth. New York: Charles Scribner's Sons, 743, 745 Broadway. 1880.

This is a small 12mo. volume of 97 pages, gotten up in good style. As the title page indicates, it is a treatise concerning the relationships of the persons of the Trinity. The occasion of its publication so long after the death of the author, was some charges or suspicion as to the orthodoxy of the author on the subject of the Trinity. Like all of Edwards' metaphysical writings, it shows wonderful intellectual subtlety and great power of expression. He vindicates the theory of the eternal generation of the Son by the Father—a form of expression, "eternal generation," which is, in itself, contradictory, and, in order to render it plausible, requires to be so explained as to be unintelligible. The book is valuable, we think, as a specimen of the author's wonderful metaphysa-

ical powers, rather than for any new or valuable light which it throws on the subject of which it treats. To those having a taste for such reading, it is a good intellectual treat. For this reason, we do not hesitate to commend it to our readers.

B.

BRITISH THOUGHT AND THINKERS; Introductory Studies, Critical, Biographical, and Philosophical, by George S. Morris, A.M., Lecturer on Philosophy in the Johns Hopkins University, etc. Chicago: S. C. Griggs & Co. Price \$1.75.

This is a volume of 388 pages, made up principally of lectures delivered by the author before his classes. The contents are as follows.

1. Introductory—General Philosophical Attitude of the English Mind. 2. Mediæval Anticipations of the Modern English Mind—John of Salisbury, Roger Bacon, Duns Scotus, William of Occam. 3. Englishmen of the Renaissance—Edmund Spenser, Sir John Davies, Richard Hooker. 4. William Shakespeare—Poet-Philosopher. 5. Francis Bacon. 6. Thomas Hobbes. 7. John Locke. 8. George Berkeley. 9. David Hume. 10. Sir William Hamilton. 11. John Stuart Mill. 12. Herbert Spencer.

As our author says in the preface, "It is introductory, rather than exhaustive—an invitation to reflective and systematic study, rather than a substitute for it. At the same time," he hopes, "by the expression of deliberate and reasoned opinions, to have pointed the way to correct views concerning the essential nature and value of the most conspicuous current of abstract thought in the English language. The large biographical element in more than half of the chapters will not be unwelcome to those who realize that a thinker's life is one of the indispensable keys to the due appreciation of his thought."

Prof. Morris has displayed good and scholarly judgment in his selection of thinkers, and styles and types of thought; but we could wish that he had given a place to a few other thinkers and workers, even if he had been compelled to leave out one or two now in his list. It is an interesting work of great scope, and deserves a place in the library of the student—especially, of English literature.

K.

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